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# CLEMENT OF ALEXANDRIA









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# NOTE ON ILLUSTRATION

(For the story see pp. 167-305.)

The Illustration reproduces (by kind permission of the Master and Fellows) a page from a manuscript Apocalypse's in the Library of Trinity College, Cambridge, which is perhaps the finest example of the English art of its time, vis. the middle of the thirteenth century. It is one of the very few representations of the story of St. John and the Robber which accur in mediaeval art. The inexciptions, in Anglo-French, emplain the scenes quite adequately.

Picrean I (top of page) .- Here is how Mr. John asks for

the youth, and how he is in the forest with the robbers.

On label (St. John says to the Bishop) Restore me him whom I entrusted to you, and, by the witness of the Holy Church which you govern, I demand of you the youth whom I commended to you. (The Bishop says) He is dead. Verily he is dead to God; for he is gone away full of all mischief, and in the end he is become a wicked robber, and now he is in the mountain with a great company of robbers and hath taken the mountain for to spoil and to hill and to rob the people.

PICTURE 2. - Here is how the youth fled, and home St. John

gallops after him and calls him pently.

(St. John mys) Fair son, may dost thou flee from thy father? Wherefore dost thou flee from an old man unarmed? Have pity on thyeelf and have no fear, for thou cannot still have hope of life. Fair son, stay!

Picture 3.—Here is how St. John bisess the youth's right hand, and how he baptises him, and how he leads him back to

the Church from whence he had gone out.

<sup>1</sup> This Apomlypes has reaculty (1809) been saited for the Renburgha-Cinb by the Provest of King's.

# CLEMENT OF ALEXANDRIA

WITH AN ENGLISH TRANSLATION BY

G. W. BUTTERWORTH, M.A.

BODINGTON MENGRIAL PRILLOW OF

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THE EXHORTATION TO THE GREEKS

THE RICH MAN'S SALVATION

AND THE PRAGMENT OF AN ADDRESS ENTITLED
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Xanormow, the son of a knightly family of Athens—general, historian, philosopher, essayist—was born probably about 429 s.c. But there is a story, not very well authenticated, that his life was saved by Socrates in the battle of Debum (424 s.c.), and that this marked the beginning of his attachment to his greaf master. If this story be true, the date of his birth can hardly be placed later than 444 s.c.

Our chief interest in his career centres about his participation in the Expedition of the Younger Cyrus (401 s.c.); the Asabans, his own account of that brilliant failure, gives him his chief claim to a high place among the great names in historical literature, and his successful conduct of the Retreat of the Ten Thousand gives him his high rank among the world's great generals and tacticians.

When he arrived once more in a sand of Hellenic civilization, he found that his revered master Secretes had been put to death by his purblind countrymen, that the knights, to whose order he belonged, were in great disfavour, that there was no tie left to bind him to his home; and so, with the remnant of the

troops that he had brought safe back to Hellas, he joined the Spartan king Agesilaus as he was starting for the conquest of the East, and with him fought against his own native city at Coronea (394 n.c.) From that date he lived, an exile from Athens, at Scillus, among the hills beyond the Alpheus from Olympia. And there are wrote the Anabaus, the Cyropaedia, the Essays on Agentaus, The Spartan Constitution, Horsemanship, Hunting, and most of his other books. He died at Corinth some time after \$57 a.c.

Xenophon's works have been roughly classified under three categories history, philosophy, and miscellaneous essays. The Cyropaedia, however, can scarcely be made to fit into any one of these three groups. It is historical, but not history; it has much Socratic dialogue, but it is not philosophy, it has discussions of many questions of education, ethics, politics, tactics, etc., but it is not an essay It is biographical, but it is not biography, it contains also, in the episode of Panthea and Abradatas, one of the most charming love stories in literature. We may best can it an historical romance—the western pioneer in that field of literature.

Like all his followers in the realm of historical fiction, Xenophon allows himself many liberties with the facts of history. The constitution of Persia, as set forth in the Cyropaedia, is no oriental reality, it is the constitution of Sparta, which, in his admiration

for Agesilaus and Clearchus and the Spartan discipline, he has transfigured and set up as the model of his idealized constitutional monarchy His Persians worship heroes, go crowned with garlands into battle, send a watchword up and down the lines as they prepare for battle, sing a paean as they enter the fight, and do many other things that real Permana never, Spartans always, did. The simple fore and dress of the Perstans smack much more of the austere life of the Eurotea Valley than of the luxurious East. Even the education of the Persian youth is identically the education of young Spartans; and in the teacher of Tigranes no one can fail to recognize Socrates himself So, too, Cyrus's invincible battle lines are not the wavering, unwieldy hordes of orientals, easily swept away by the Greeian phalanz like clusff before the strong south-wind, but the heavy, solid masses of Sparta, and his tactics on the march and in the fury of battle are not the tactics of a "barbarian" king, but those of the consummate tectician who led the famous Ten Thousand Greeks from Asia back to Hellas.

Actual violence to historical facts is sometimes committed. For example, Media was subdued by force (and treachery) in the lifetime of Astyages (550 a.c.), not voluntarily ceded to Cyrus by Cyazares as the dowry of his daughter, Cyazares himself, the son of Astyages, is unknown, save through Xenophon's story, it seems most probable that he is

wholly unhinterical. The conquest of Egypt, ascribed to Cyrus, was in reality accomplished by his son and successor, Cambyses. The beautiful account of the peaceful passing of Cyrus is wholly out of accord with the well-established record of his violent death in the listtle against the Massagetae (529 s.c.).

This exhausts the tale of serious divergences from historical accuracy. There is much, on the other hand, that has been overlooked by the critics, though it is of prime importance for the blatory and the conditions of the orient in Xenophon's own times. The account he gives us of the Armenians and Chaldaeans, for example, affords us information, more full and more valuable than we have from any other source. Xenophon knew his Herodotus and Ctemas, of course, and probably other earlier historians whom we cannot identify, and he drew at will from those sources such facts as he needed for the earlier history of the East. But of far more value to us to the wealth of material gathered by him on his memorable march through Asia and the flood of light that in the Cyropaedia he throws on contemporary peoples and manners and customs in the orient.

As a work of art, the Cyropaedia brings together and sums up the results of nearly all of Xenophon's literary activity. The Anabans and the events that led to its composition furnish the background of geography, history, and custom; the Memorabilia and the discipleship to Socrates contribute the

Socratic method in the discussions of ethics, tactics, generalship, and statesmanship, the Agentous and The Sparton Constitution afford the basis for the ideal state that night have been constructed on Greek soil after the pattern of the kingdom of Cyrus; the essays on Horsemanship and Hunting find full illustration in every book of the Cyropaedio, the views set forth in the Occonomicus on the social status of women and the ideal relations of married life and the home have their practical realization again in the story of Pauthea and Abradatas.

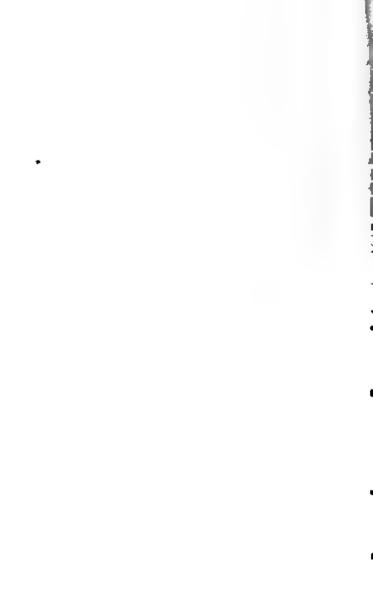
The title of the Cyropaetia (The Education of Cyrox) is misleading. In its scope it includes the whole life and career of the great conqueror. The first book covers the period of his boyhood and youth, and only one chapter of that has to do strictly with his education. In the remaining seven books the theme is not his own education but his campaigns of conquest and his training of others as soldiers and citizens in his new empire. But the first book, in dealing with the education of Cyros, really answers the supreme questions of government—how to rule and how to be ruled—and therefore gives its name to the whole; for that problem is the real theme of the work

The spirit of the book is Hellenie throughout—a picture of the East with a dash of local colour, but dominated by the civilization in which Xenophon was reared and the ideals that he had learned to cherish.

The corner-stone of his idealized Persian constitution. "equality of rights before the law" (I in 18), and the "boasted equal freedom of speech" (1 iii 19) are transferred bodily from the democracy of Athens to the uncongenial environment of an oriental desnotism. And yet his chief purpose in writing the story of Cyrus was to give his people a picture of an ideal monarchy with an ideal monarch, guided by Socratic principles and carrying out the author's political and platosophical ideals. In the Cyropaeria the didactic element dominates both the history and the fiction, and the hero is an idea intic composite portrast of Socrates, the younger Cyrus, Clearchus, Agestlaus, and Xenophon hunself. However it may have been received at Athens, it is only natural that such a book should have been extremely popular among the Romans, and that Cate and Cicero should have found in it teachings that appeared strongly to them for the upbuilding of an empire founded on the majesty of the law and on justice and righteousness, and that the younger Scipio should have had it "always in his hands" as his vode mecum.

In point of aterary merit, it stands first among the writings of Xenophon. His hero, though he has been criticised as being a little too good, has the same qualities of greatness, goodness, gentleness, and justice that are given to him by the great prophets of Israel. "The Lord God of heaven" has given him "all the kingdoms of the earth." (If Chron.

xxxvi. 23, Ezra, t. 13), and the greatest of Messaure seers finds in Xenophon's hero" the Lord's anointed" the Messah), and makes Jehovah say of him (Is xliv 28; xlv. 1). "He is my shepherd and shall perform all my pleasure. whose right hand I have holden, to subdue autious before him."



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Two most important measurement of Xusophou are secrited to three families, x, y, and a. The following are cited in the total

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# XENOPHON'S CYROPAEDIA

BOOK I

THE BOYHOOD OF CYRUS

VOL.

В

# ΞΕΝΟΦΩΝΤΟΣ ΚΥΡΟΥ ΠΑΙΔΕΙΑ

A

ı

1 "Εννοιά ποθ' ήμεν δγένετο δααι δημοκρατίαι κατελύθησαν ύπο των άλλως πως βουλομένων πολιτεύεσθαι μάλλου ή ἐν δημοκρατίς, δσαι τ' αὐ μοναρχίαι, δσαι τε όλιγαρχίαι ἀνήρηνται ήδη ύπο δήμων, καὶ όσοι τυραννεῖν ἐπιχειρήσαντες οἱ μὲν αὐτων καὶ ταχύ πάμπαν κατελύθησαν, οἱ δὲ κῶν ὁποσονοῦν χρόνου ἄρχοντες διαγένωνται, θαυμάζονται ὡς σοφοί τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι. πολλοὺς δ' ἐδοκοῦμεν καταμεμαθηκέναι καὶ ἐν ἰδιοις οἴκοις τοὺς μὲν ἔχοντας καὶ πλείονας οἰκετας, τους δὲ καὶ πάνυ ὶ δλίγους, καὶ ὅμως οὐδὲ τοῖς ἀλίγοις τούτοις πάνυ τι δυναμένους χρῆσθαι πειθομένοις \* τοὺς δεσπότας.

1 sedan Edd , sedan at yG , sedang xAHR.

<sup>2</sup> πειθομένοιε found only in Ε(x., [πειθομένοιε] Bauppe. Dindorf, Hertiein πειθομένοιε [τους δεσπόνας] Hirschig, Gemoil

# XENOPHON'S CYROPAEDIA

# BOOK I

1

1. The thought once occurred to us how many profess republics have been overthrown by people who bility of preferred to live under any form of government government other than a republican, and again, how many monarchies and how many oligarchies in times past have been abolished by the people. We reflected, moreover, how many of those individuals who have aspired to absolute power have either been deposed once for all and that right quickly, or if they have continued in power, no matter for how short a time, they are objects of wonder as having proved to be wise and happy men Then, too, we had observed, we thought, that even in private homes some people who had rather more than the usual number of servants and some also who had only a very few were nevertheless, though nominally masters, quite unable to assert their authority over even those few.

# KENOPHON

2. "Еть ве прос тобтом диспострен бте бруситес ple circ eat of Bouchhot run Boun eat of innoφορβοί τών Ιππων, και παντές δε οί καλουμένοι ворий во во висотачног Срав акотис во врχοντες τούτων νομιζοιντο πάσας τούνων ταύτας τας άγελας έδοκουμαν όραν μάλλου έθελουσας πείθεσθαι τοις νομιύσιν ή τους άνθρωπους τοίς άρχουσε πορεύονται το γάρ αι άγέλαι ή άν αύτες είθυνωστε οι νομείς, νέμονται τε χωρία to énoia de airas inaquero, anexperal re de Δυ αυτάς άπειργωσι και τοίς καρποίς τοινυν τοίς gryventrois if autur inoi τους νομιας χρησθαί обтые бяме вы потог Вохдынтах вы тогны ουδεμίαν πωνοτε υγελην ήσθημεθα συστάσαν (πε Too voues obte in my medental obte in my έπιτρέπει» τῷ καρκῷ χρῆσθαι, αλλα και χαλε πωτεραι είσεν αι άγελαι πάσι τοῦς άλλοφιλοις ф ток брусов те как тфехопренок ат аптынάνθρωποι δε έπ' ουδένας μαλλον συνιστανται में नेका प्रवासकार कोट केंग कविकासका क्रिप्रवास व्यासकार entrespoûrtes.

3. Ότα μέν δή ταύτα ένεθυ μου μεθα, ούτως όγεγεώσεομεν περιαυτών, ώς αυθρώπω πεφυαυτικών πων τών άλλων ρόσο είη ζωμν ή μνθρώπων άρχειν, έπειδη δε ένενοησαμεν ότι Κυρος έγενετο Περπης, δε παμπολλούς μέν άνθρωπους έκτησατο πειθομένους έαυτψ, παμπολλας δε πολείς, πάμπολλα δε έθνη, έα τουτου δή ήναγκαζομέθα μετανοείν μή ούτε τών άδυνατών ούτε τών χαλεπών έργων ή το άνθρωπων άρχεις, ήν τις έτεισταμένως τουτο πράττη. Κυρφ γούν Ισμέν έθελησαντας πειθεσθας

# CYROPAEDIA, I : 2-3

2. And in addition to this, we reflected that animals cowherds are the rulers of their cattle, that grooms tractable are the rulers of their horses, and that all who are than men called herdsmen might properly be regarded as the rulers of the animals over which they are placed in charge. Now we noticed, as we thought, that all these herds obeyed their keepers more readily than men obey their rulers. For the herds go wherever their keeper directs them and graze in those places to which he leads them and keep out of those from which he excludes them. They allow their keeper, moreover, to enjoy, just as he will, the profits that accrue from them. And then again, we have never known of a herd conspiring against its keeper, either to refuse obedience to him or to deny him the privilege of enjoying the profits that accrue. At the same time, herds are more intractable to strangers than to their rulers and those who derive profit from them. Men, however, conspire against none sooner then against those whom they see attempting to rule over them.

3. Thus, as we meditated on this analogy, we were cyrosa inclined to conclude that for man, as he is constituted, king of mea it is easier to rule over any and all other creatures than to rule over men. But when we reflected that there was one Cyros, the Person, who reduced to obedience a vast number of men and cities and nations, we were then compelled to change our opinion and decide that to rule men might be a task neither impossible nor even difficult, if one should only go about it in an intelligent manner. At all events, we know that people obeyed Cyros willingly, although some of them were distant from him a

# KENOPHON

τούς μέν ἀπέχοντας παμπάλλων ήμερών όδον, τοὺς δὲ καὶ μηνών, τοὺς δε οὐδ' ἐωρακότας πώποτ' auton, roug be nal ed elborag ore oud' An ibosen.

καὶ δμως ήθελον αὐτῷ ὑπακούειν.

4. Καὶ γάρ τοι τοσούταν διήνεγες τῶν ἄλλων βασιλουν, και των πατρίους άρχας παρειληφοτων καὶ τῶν δι' ἐκυτῶν κτησαμένων, ὧοθ' ὁ μέν Σεύθης εαίπερ παμπόλλων - όντων Σκυθών Ελλου μέν ούδενος δύναιτ' Δυ Ιθνους Απαρξαι. άγαπφη δ' Δν εί του έαυτου έθνους άρχων διαγέροιτο, και ο θράξ θρακών και ο Ίλλυριός Τλλυριών, και τάλλα δέ ωσαυτως έθνη άκουομεν τὰ γούν ἐν τὰ Εύρωπη ἔτι καὶ νύν αυτονομα είναι λέγεται \* καὶ λελυσθαι ἀπ' άλληλων. Κύρος δε παραλαβων ώσαυτως ούτω καὶ τὰ έν τῆ 'Ασία θνη αυτονομά δινά όρμηθεις συν όλιγη Περσών στρατιά έκοντων μέν ήγησατο Μηδων, έκοντων δέ Τρεανίων, κατεστρέψατο δέ Συρους, 'Ασσυρίους, Αραβιους, Καππαδοκας, Φρυγας αμφοτέρους, Αυδους, Κάρας, Φοινικάς, Βαβυλωνίους, ήρξε δέ Bantploo nal Isbos nal Killnos, moautos bè Σακών και Παφλαγονών και Μαγαδιδών, και άλλων δί παμπόλλων ίθνων, ών ούδ' άν τὰ δυοματα έχοι τις είπεῖν, ἐπῆρξε δὶ καὶ Ἑλληνων τών έν τη 'Ασία, καταβάς δ' έπὶ θάλατταν και Κυπρίων καλ Αίγυπτιων.

wanted and DFG weaker zahR.

<sup>\*</sup> Aspera VISS , Asperas, Dindorf, Hug, Marchant, omitting the colon after Assistant

# CYROPAEDIA, I i. 3-4

journey of many days, and others of many months, others, although they had never seen him, and still others who knew well that they never should see him. Nevertheless they were all willing to be his

subjects.

4 But all this is not so surprising after all, so very different was he from all other kings, both those who have inherited their thrones from their fathers and those who have gained their crowns by their own efforts, the Seythian king, for instance, would never be able to extend his rule over any other nation besides his own, although the Scythians are very numerous, but he would be well content if he could maintain himself in power over his own people, so the Thracian king with his Thracians, the Illyrian with his layrians, and so also all other nations, we are told. Those in Europe, at any rate, are said to be free and independent of one another even to this But Cyrus, finding the nations in Asia also independent in exactly the same way, started out with a nttle band of Persians and became the leader of the Modes by their full consent and of the Hyrcanians The axions by theirs, he then conquered Syria, Assyria, Arabia, kingdom Cappadocia, both Phrygias, Lydia, Caria, Phoenicia, and Babylonia, he ruled also over Bactria, India, and Cilieus, and he was likewise king of the Sacians, Paphlagonians, Magachdae, and very many other nations, of which one could not even tell the names, he brought under his sway the Assatic Grecks also , and, descending to the sea, he added both Cyprus and Egypt to his empire.

# XENOPHON

5 Καὶ τοίνυν τούτων τῶν ἐθνῶν ἦρξεν οὖτε αὐτῷ ὁμογλώττων όντων ούτε άλληλοις, καὶ όμως έδινάσθη εφικέσθαι μέν έπὶ τοσαυτην γήν τώ άφ' έαυτοῦ φόβφ, ώστε καταπλήξαι πάντας και μηδένα έπιχειρείν αὐτῷ, έδυνάσθη. δε έπιθυμίαν εμβαλείν τοσαύτην τοῦ \* αὐτῷ χαρίζεσθαι ώστε del τή αὐτοῦ γνωμη άξιοῦν κι βερνᾶσθαι, άνηρτήσατο δὲ τοσαῦτα φίλα όσα καὶ διελθείν έργον δυτίν, όποι αν αρξηταί τις πορεύεσθαι ἀπὸ τῶν βασιλείων, ἡν τα πρὸς ἔω ἡν τε πρός έσπέρου ήν τε πρός άρκτου ήν τε πρός μεσημβρίαν.

6. Ήμεῖς μέν δή ώς ἄξιον δντα θαυμάζεσθαι τούτον τὸν ἄνδρα ἐσκεψαμεθα τίς ποτ' διν γενεάν καὶ ποίαν τινὰ φύσιν έχων καὶ ποία τινὶ παιδεία παιδευθείς τοσούτου διήνεγκευ els τὸ άρχειν άνθρώπων. δσα ούν και έπυθόμεθα και ήσθησθαι δοκούμεν περί αύτου, ταθτα πειρασόμεθα διηγή

agadas.

### II

1. Πατρός μεν δη ό Κθρος λέγεται γενέσθαι Καμβυσου Περσών βασιλέως ὁ δὲ Καμβύσης ούτος του Περσειδών γένους ην οί δε Περσείδαι άπο Περσέως κλήζονται μητρός δὲ ομολογείται Μανδάνης γενέσθαν ή δε Μανδάνη αυτη

<sup>1</sup> Burdon MSS, except yRG, which have Burnen, 2 row retrest MSS, except D, which omits retrest, [vertes] Gemoli, Marchant.

# CYROPAEDIA, l. i. 5-ii. 1

b. He ruled over these nations, even though they The semet of his power and to the same as another, for all that, he was able to cover so vast a region with the fear which he inspired, that he struck all men with terror and no one tried to withstand him, and he was able to awaken in all so lively a desire to please him, that they always wished to be guided by his will. Moreover, the tribes that he brought into subjection to himself were so many that it is a difficult matter even to travel to them all, in whatever direction one begin one's journey from the palace, whether toward the east or the west, toward the north or the south.

6. Believing this man to be deserving of all admiration, we have therefore investigated who he was in his origin, what natural endowments he possessed, and what sort of education he had enjoyed, that he so greatly excelled in governing men. Accordingly, what we have found out or think we know concerning him we shall now endeavour to present.

# п

1 The father of Cyrus is said to have been His Cambyses, king of the Persians this Cambyses parentago belonged to the stock of the Persidae, and the Persidae derive their name from Perseus. His mother, it is generally agreed, was Mandane; and

# XENOPHON

Αστυάγους ήν θυγάτηρ του Μήδων γενομένου! βασιλέως. φύναι δὲ ὁ Κύρος λέγεται καὶ άδεται ἔτι καὶ νῦν ὑπο τῶν βαρβάρων είδος μὲν κάλλιστος, ψυχὴν δε φιλανθρωπότατος καὶ φιλομαθέστατος και φιλοτιμοτατος, ὧστε πάντα μὲν πόνου ἀνατλήναι, πάντα δε κίνδυνον ὑπομεϊναι τοῦ ἐπαινείσθαι ἔνεκα.

3. Φύσιν μεν δή της μορφής και της ψυχής τοιαύτην έχων διαμνημονεύεται επαιδεύθη γε μην έν Περσών νόμοις ούτοι δε δοκούσιν οί νόμοι άρχεσθαι του κοινού άγαθου έπιμελομενοι ούκ ένθενπερ έν ταις πλείσταις πόλεσιν άρχονται. αί μεν γαρ πλείσται πόλεις άφείσαι παιδαυειν δπως τις έθελει τους ξαυτού παίδας, και αύτους τους πρεσβυτερους όπως εθέλουσι διάγειν, Επειτα προστάττουσεν αυτοίς μη κλεπτειν μηδε άρπάζειν, μη βία eis ciclar παριέναι, μη παίειν δυ μη δίκαιου, μή μοιχεύειν, μή απειθείν άρχοντι, καλ τάλλα τὰ τοιαύτα ώσαύτως ήν δέ τις τούτων τι παραβαίνη, ζημίαν αύτοις επέθεσαν. 3 οί δέ Περσικοι νομοι προλαβοντες επιμέλονται δπως την άρχην μή τοιούτοι έσονται οί πολίται οίοι πονηρού τινος ή αίσχρού έργου έφιεσθαι. έπιμελουται δε ώδε

Έστιν αίτοις έλευθέρα άγορὰ καλουμένη, ένθα τά τε βασίλεια καὶ τάλλα άρχεια πεποίηται έντευθεν τὰ μὲν ώνια καὶ οι άγοραιοι καὶ αὶ τούτων φωναὶ και ἀπειροκαλίαι ἀπελήλανται

" obn feberrep de Hertlein, Edd., obn febre Merrep (Sber F) yG; obn dasins rda nAHRD"

<sup>1</sup> yersudrau xAHR, Hug, Marchant > not in other M88., Gemoli, Breitenbach

# CYROPAEDIA, I. il. 1-1

this Mandane was the daughter of Astyages, sometime king of the Medes. And even to this day the barbarians tell in story and in song that Cyrus was most handsome in person, most generous of heart, most devoted to learning, and most ambitious, so that he endured all sorts of labour and faced all

sorts of danger for the sake of praise.

2. Such then were the natural endowments, physical and spiritual, that he is reputed to have had, but he was educated in conformity with the laws of the Permana, and those laws appear in their care for the common weal not to start from the same point as they do in most states. For most states permit every one to train his own children just as he will, and the older people themselves to live as they please, and then they command them not to steal and not to rob, not to break into anybody a house. not to strike a person whom they have no right to strike, not to commit adultery, not to disobey an officer, and so forth, and if a man transgress any one of these laws, they purish him. 3 The Persian The Persian laws, however, begin at the beginning and take care advention that from the first their citizens shall not be of such a character as ever to desire anything improper or immoral, and the measures they take are as follows,

They have their so-called "Free Square," where the royal palace and other government buildings are located. The hacksters with their wares, their eries, and their vulgarities are excluded from this and relegated to another part of the city, in order

# XENOPHON

είε έλλου τόπου, ώς μη μιγυύηται ή τούτων τύρβη τη τών πεπαιδευμένων εύκοσμια. Α διηρηται δε αύτη ή άγορα ή περι τὰ άρχεῖα τέτταρα μέρη τουτων δ΄ έστιν δυ μεν παισιν, δυ δε δφηβοις. έλλο τοὶς ὑπερ τὰ στρατευσιμα ἔτη γεγουσσι. νομφ δ΄ εἰς τὰς ἐσυτών χωρας ἐκαστοι τουτων παρεισιν, οἱ μέν παίδες ἄμα τῆ ἡμέρη και οἱ τέλειοι ἀνδρες, οι δὲ γεραιτεροι ηνικ δυ εκαστυ προχωρή, πλην ἐν ταῖς τεπημέναις ήμεραις, ἐν αῖς αὐτους δεῖ παρείναι. οι δι ἐφηβοι και κοιμώνται περι τὰ ἀρχεια συν τοῖς γυμνητικοῖς ὅπλοις πλην των γεγαμηκοτων εὐτοι δε οὐτε ἐπιζητοῦνται, ἡν μη προρρηθή παρείναι, οῦτε πολλακις ἀπειναι καλον,

δ Αρχουτες δ' έφ εκαστιστουτων των μερών είσι δωδεκα δωδεκα γάρ και Περσων φυλαι διποηνται. και έπι μεν τοίς παισιν έκ των γεραιτερων ηρημένοι αισιν εί άν δοκώσι τους παίδας βελτιστους άποδεικνυναι έπὶ δε τοίς έφηβους βελτιστους δεκώσι παρεχειν έπι δε τοίς τελειοις ανδρασιν εί άν δοκώσι παρεχειν αύτους μαλιστα τα τεταγμένα ποιούντας καὶ τά παραγγελλομενα ύνο τῆς μεγιστης άρχης εισὶ δε και τών γεραιτέρων προσταται πρημένοι, οί προστατευούσιν ἱ όκως και ούτοι τα καθηκούτα άποτελώσιν & δε έκαστη ήλικια προστετακται ποιείν διηγησομέθα, ως μαλλαν δήλου γενηται ή ἐπιμελουται ώς ἐν βέλτιστοι είεν οι πολίται.

A of sporterious a MSS (of sporteriologies) Dimbert. Hug. Sauppe, et al.

# CYROPAEDIA, I il 1-1

that their turnult may not intrude upon the orderly life of the custured 4. This square, enclosing the government bundings, is divided into four parts, one of these belongs to the boys, one to the youths, another to the usen of mature years, and another to those who are past the age for military service. And the laws require them to come daily to their several quarters-the boys and the full grown men at daybreak, but the edeer may come at whatever time it suits each one a convenience, except that they most present themselves on certain specified days. But the youths pass the right also in light armour about the government builtings, all except those who are married, no in jury is made for such, unless they be especially ordered in advance to be there. but it is not proper for them to be absent ton often

5 Over each of these divisions there are twelve to officers, for the Persians are divided into twelve "distributed tribes. To have charge of the buys such are chosen from the ranks of the elders as seem likely to make out of the boys the best men , to have charge of the youths, such are chosen from the ranks of the mature men as seem most likely on their part to develop the youths best to preside over the mature men, those are selected who seem most likely to fit them best to execute the orders and requirements of the highest authorities . and of the eiders also chiefs are selected who act as overseers to see that those of this class also do their daty. And what duties are assigned to each age to perform we shall now set forth that it may be better understood what pains the Persians take that their citizens may prove to be the very best.

I a. a Council of Eldors, under the presidency of the king,

 Oí não bà maibre nie và bibar na hela docriberes. bidrouge mardanorres bisacourrer and keyouses פֿדני פֿאר דסטים פֿסְעַסְטִים שַּׁמַשְּׁים דְּבָּי פֿאַן פֿעָים פֿרנים פֿרנים פֿדנים פֿדנים פֿרנים פ уранията наводониями ві в' брудите вичен Simple of the window the huspan Sinatowers author mymeral yap bit and water when alkenhous Bowen decourse evaluates and abower and apparent and diagrams and analysis and Aller older by many oby & de grades toursey to doinguras, remapourras 7 robustoves de car by de dirent directorre esperants bicatores de est everguares of freez distributes purever his dittehour makiera, bieuforras de fiesera, agapierias, eat by do yours burgueres her guper anotiforas. my emodificate of actuinous car terror in a part stores yes tous exeplateur and west drove du pakiera apekon from an arpi young and warpion uni dilave freadui de donei pultura דַּיָּ מְצַבְּּטְנִּסְיּנָהְ אַ מַּיְבּּנְיִינְיִינְיִינִינְ בַּּיִנְיִינְיִינְ בַּּיִנְיִינְיִינְיִינְיִינִינְ раукати бокей едини бак макта та инаура бусран.

Α Διδασκεύσι δε τους παιδας και σωφροσύνην μογα δε κυμβαλλότας ειν το μενθασείν σωφρονείν αυτούς ότι και τους πρεσβυτέρους ερωσείν ανά πασαν πμέραν σωφρούνες διαγούτας διδιασκούσες δε αυτούς και πειθέσθαι τοις άρχουσες μόγα δέ και εις τουτα συμβαλλόται ότι έρχουσεν ίσχυρως βυτέρους πειθαμένους τοις άρχουσεν ίσχυρως διδασκούσι δέ και εγκρατείκη γκατέρος και ποτού μόγα δέ και οις τούτο συμβαλλόται ότι έρωσε

Use Lober, Edd. of ea Man.

<sup>\*</sup> St teiera MAN nacept alsolt which have to sky teieres.

\* Scherosops - or young not in a A.H.R.

## CYROPAEDIA, I is 6-8

6. The boys go to school and spend their time in to method learning justice, and they say that they go there corrected for this purpose, just as in our country they say that 4 Boys they go to learn to read and write. And their officers spend the greater part of the day in deciding cases for them. For, as a matter of course, boys also prefer charges against one another, just as men do, of theft, robbery, assault, cheating, slander, and other things that naturally come up, and when they discover any one committing any of these crimes, they pupul him. 7 and they publish also any one whom they find accurage another falsely. And they bring one another to trial also charged with an offence for which people hate one another most but go to law least, namely, that of ingratitude, and if they know that any one is able to return a favour and fails to do so, they punish him also severely. For they think that the ungrateful are likely to be most neglectful of their duty toward their gods, their parents, their country, and their friends, for it seems that shamelessness goes hand is hand with ingratitude, and it is that, we know, which leads the way to every moral wrong

6 They teach the boys self-control also, and it greatly conduces to their learning self-control that they see their elders also living temperately day by day. And they teach them likewise to obey the officers, and it greatly conduces to this also that they see their elders implicitly obeying their officers. And braides, they teach them self-restraint in cating and drinking, and it greatly conduces to this also that they see that their elders do not leave their

τοὺς πρεσβυτέρους οὐ πρόσθευ ἀπιόντας γαστρός ἔνεκα πριν ἀν ἀφῶσιν οἱ ἄρχοντες, καὶ ὅτι οὑ παρὰ μητρὶ σιτοῦνται οἱ παίδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημήνωσι. φέρονται δὲ οἴκοθεν σῖτον μὲν ἄρτον, ὅψον δὲ κάρδαμον, πιεῖν δέ, ἡντις διψῆ, κώθωνα, ὡς ἀπὰ τοῦ παταμοῦ ἀρύσασθαι. πρὸς δὲ τούτοις 1 μανθάνουσι καὶ τοξεύειν καὶ ἀκοντίζειν,

Μέχρι μέν δη έξ η έπτακαίδεκα έτων άπο γενεάς οί παίδες ταῦτα πράττουσιν, έκ τούτου

be els rous epoblous efépyouras.

9. Οὐτοι δ' αὐ οἱ ἐφηθοι διάγονσιν δδε. δέκα ἔτη ἀφ' οὐ ἀν ἐκ παίδων ἐξέλθωσι κοιμῶνται μέν περὶ τὰ ἀρχεῖα, ὥσπερ προειρήκαμεν, καὶ ψυλακῆς ἔνεκα τῆς πόλεως καὶ σωφρασύνης δοκεῖ γὰρ αὐτη ἡ ἡλικία μάλιστα ἐπιμελείας δεῖσθαι παρἐχουσι δὲ καὶ τὴν ἡμέραν ἐαυτους τοῦς ἄρχαυσι χρῆσθαι ἡν τι δέωνται ὑπερ τοῦ κοινοῦ. καὶ ὅταν μέν δεῃ, πάντες μένουσι περὶ τὰ ἀρχεῖα ὅταν δὲ ἐξῖη βασιλεὺς ἐπι θήραν, ἔξάγει τὴν ἡμίσειαν τῆς ψυλακῆς <sup>1</sup> ποιεῖ δὲ τοῦτο πολλάκις τοῦ μηνός. ἔχειν δὲ δεῖ τοὺς ἐξιόντας τόξα καὶ παρὰ τὴν φαρέτραν ἐν κολεῷ κοπίδα ἡ σάγαριν, ἔτι δὲ γέρρον καὶ παλτὰ δύο, ὅστε το μὲν ἀφεῖναι, τῷ δ', ἐὰν δέῃ, ἐκ χειρός χρῆσθαι. 10, δια τοῦτο

k πρότ 8è τούταις DFGVπ, Edd., πρό θὲ τουτων xAHR.
<sup>2</sup> δξάγοι φυλακῆς xAHR., τὰς ἡμισσίας φυλακὰς καταιλείπει DFGV

## CYROPAEDIA, I il 8-10

posts to satisfy their hunger until the officers dismiss them, and the same end is promoted by the fact that the boys do not eat with their mothers but with their teachers, from the time the officers so direct. Furthermore, they bring from home bread for their food, cress for a reliah, and for drinking, if any one is thirsty, a cup to draw water from the river Besides this, they learn to shoot and to throw the spear

This, then, is what the boys do until they are sixteen or seventeen years of age, and after this they are promoted from the class of boys and

enrolled among the young men.

9 Now the young men in their turn live as follows & Youtho for ten years after they are promoted from the class of boys they pass the mights as we said before, about the government hu ldings. This they do for the make of guarding the city and of developing their powers of self control, for this time of life, it seems, demands the most watchful care. And during the day too, they not themselves at the disposal of the authorities, if they are needed for any service to the state. Whenever it is necessary they all rems a about the public buildings. But when the king goes out bunting, he takes out half the garrison, and this he does many times a month. Those who go must take bow and arrows and, in addition to the quiver, a sabre or bill 1 in its scabbard, they carry along also a light shield and two spears, one to throw, the other to use in case of necessity in a hand to haid encounter 10 They provide for such hunting out

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<sup>&</sup>lt;sup>2</sup> The oriental hill was a tool or weapon with a curval blade, aborter than a salve and corresponding very closely to the Spanish-American markete.

δὲ δημοσία τοῦ θημῶν ἐπιμελονται, και βασιλεὺς δόσπερ καὶ ἐν πολέμῳ ἡγεμών ἐστιν αὐτοῖς καὶ αὐτός τε θηρῷ καὶ τῶν ἄλλων ἐπιμέλεται ἱ ὅπως ἀν θηρῶσιν, ὅτι ἀληθεστάτη αὐτοῖς δοκεῖ εἰναι αὕτη ἡ μελέτη τῶν πρὸς τὸν πόλεμον. καὶ γὰρ πρῷ ἀνίστασθαι ἐθίζει καὶ ψύχη καὶ θάλπη ἀνέχεσθαι, γυμνάζει δὲ καὶ όδοιπορίαις καὶ δρόμοις, ἀνάγκη δὲ καὶ τοξεῦσαι θηριον καὶ ἀκοντίσαι ὅπου ἀν παραπίπτη. καὶ τὴν ψυχὴν δὲ πολλάκις ἀνάγκη θήγεσθαι ὅταν τι τῶν ἀλκίμων θηρίων ἀνθιστῆται παίειν μεν γὰρ δήπου δεῖ τὰ ὁμόσε γιγνόμενον, ψυλάξασθαι δε τὰ ἐπιφερόμενον ὅστε οὐ βάδιον εὐρεῖν τί ἐν τῷ θήρα ἄπεστι τῶν ἐν πολέμφ παρόντων

11 'Εξερχονται δὲ ἐπὶ τὴν θήραν ἄριστον ἔχοντες πλείοι μέν, ὡς τὸ εἰκός, τῶν παιδων, τἄλλα δε ὅμοιον. καὶ θηρῶντες μὲν οὐκ ἀν ἀριστήσειαν, ἢν δέ τι δεήση ἡ θηρίου ἔνεκα ἐπικαταμεῖναι ἡ ἄλλως ἐθελήσωσι διατρῖψαι περὶ τὴν θηραν, τὸ οὖν ἄριστον τοῦτο δειπνησαντες τὴν ὑστεραιαν αὖ θηρῶσι μέχρι δείπνοι, και μίαν ἄμφω τοὕτω τὰ ἡμέρα λογιζονται, ὅτι μιᾶς ἡμέρας σῖτον δαπανῶσι. τοῦτο δὲ ποιοῦσι τοῦ ἐθιζεσθαι ἔνεκα, ἴν ἐἀν τι και ἐν πολέμφ δεήση, δυνωνται τοῦτο ποιεῖν. καὶ ὄψον δὲ τοῦτο ἔχον

 <sup>\*</sup> รัสเมร์ลงราย: Dindorf, Hug, รัสเมเลงเราม MSS., most Edd
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## CYROPARDIA, I is to-th

of the public treasury, and as the king is their leader in war, so he not only taken part in the bunt himself but sees to it that the others hant, too. The state bears the expense of the hunting for the medical reason that the training It gives seems to be the soled be best preparation for war itself. For it accustoms them to use early in the morning and to endure both heat and cold, and it gives them practice in taking long tramps and runs and they have to shoot or apear a word peast who never it comes in their war. And they must often what their courage when one of the fierce beasts shows fight for, of course, they must stoke down the so mal that comes to close quarters with them, and their must be on their guard against the one that threatens to attack them. In a word it is not easy to had any quarty required in war that is not required a so in the chase

11. When they go out bunting they carry along a lunch, more in quantity than that of the boys, as is proper but in other respects the same, but they would never think of lunching whole they are busy with the chase. If however for some reason it is necemary to stay longer on account of the game or if for some other remon they wish to continue longer on the chase, then they make their dinner of this luncheon and hunt again on the following day until dinner tune, and these two days they count as one, because they consume but one day a provisions. This they do to harden themselves, in order that, if ever it is necessary in war, they may be able to do the same Those of this age has e for reliab the game that they will,

The Greeks ate but two meals a day the first deeves, discours toward metiles, the other decree, discr toward BUD CLOWN.

σιν οι τηλικούτοι δ τι άν θηράσωσιν εί δε μή, τὸ κάρδαμον. εί δε τις αὐτοὺς οἴεται ἡ ἐσθίειν ἀηδῶς, ὅταν κάρδαμον μόνον ἔχωσιν ἐπὶ τῷ σίτῳ, ἡ πινειν ἀηδῶς, ὅταν ὕδωρ πίνωσιν, ἀναμνησθήτω πῶς μὰν ἡδὺ μάζα καὶ ἄρτος πεινώντι φαγείν, πῶς δὲ ἡδὺ ὕδωρ πιεῖν διψώντι.

12. Αί δ αὐ μένουσαι φυλαὶ διατρίβουσι μελετώσαι τά τε άλλα å παίδες ἄντες έμαθον καὶ
τοξεύειν καὶ ἀκοντίζειν, καὶ διαγωνιζόμενοι ταῦτα
πρὸς ἀλλήλους διατελούσιν. εἰσὶ δὲ καὶ δημοσιοι
τούτων ἀγώνες καὶ ἄθλα προτίθεται ἐν ἢ δ' ἀν
τῶυ φυλῶν πλεῖστοι ὡσι δαημονέστατοι καὶ ἀνδρικωτατοι καὶ εὐπιστοτατοι, ἐπαινοῦσιν οἱ παλῖται καὶ τιμώσιν οὐ μονον τὸν νῦν ἄρχοντα αὐτῶν,
ἀλλὰ καὶ ὅστις αὐτοὺς παίδας ὅντας ἐπαίδευσε.
χρῶνται δὶ τοῖς μένουσι τῶν ἐφηβων αὶ ἀρχαί, ἡν
τι ἡ φρουρῆσαι δεηση ἡ κακούργονς ἐρευνῆσαι ἡ
ληστας ὑποδραμεῖν ἡ καὶ ἄλλο τι ὅσα ἰσχύος ἡ
τάχους ἔργαὶ ἐστί.

Ταύτα μέν δη οἱ ἔφηβοι πράττουσεν. ἐπειδὰν δε τὰ δέκα ἔτη διατελέσωσεν, ἐξέρχονται εἰς τοὺς τελείους ἄνδρας. 13. ἀφ' οὐ δ' ἀν ἐξέλθωσε χρόνου ε οὐτοι αὐ πέντε καὶ εἴκοσεν ἔτη διάγουσεν ὥδε. πρώτον μὲν ὥσπερ οἱ ἔφηβοι παρέχουσεν ἐαυτοὺς ταὶς ἀρχαῖς χρῆσθαι, ῆν τι δέη ὑπὲρ τοῦ κοινοῦ, ὅσα φρονουντων τε ἤδη ἔργα ἐστὶ καὶ ἔτι δυναμένων. ἢν δέ ποι δέη στρατεύεσθαι, τόξα

Before feye xABR have sake.

After person you add in res spiffer.

# CYROPARDIA, I. IL 11-11

if they fail to kill any, then cresses. Now, if any one thinks that they do not enjoy eating, when they have only cresses with their bread, or that they do not enjoy drinking when they drink only water, let him remember how sweet barley bread and wheaten bread taste when one is hungry, and how sweet water is to drink when one is thirsty

12 The divisions remaining at home, in their turn, pass their time shooting with the bow and hurling the spear and practising all the other arts that they learned when they were boys, and they continually engage in contests of this kind with one another And there are also public contests of this sort, for which prizes are offered, and whatever division has the greatest number of the most expert, the most manly, and the best disciplined young men, the citizens praise and hosour not only its present chief officer but also the one who trained them when they were boys. And of the youths who remain behind, the authorities employ any that they may need, whether for garnson duty or for arresting cruminals or for hunting down robbers, or for any other service that demands strength or dispatch.

Such then, is the occupation of the youths. And when they have completed their ten years, they are promoted and enrolled in the class of the mature 13. And these, in turn, for twenty-five years o Esture after the time they are there enrolled, are occupied time as follows. In the first place, like the youths, they are at the disposal of the authorities, if they are needed in the interest of the commonwealth in any service that requires men who have already attained discretion and are still strong in body. But if it is

μέν οι ούτω πεπαιδευμένοι ούκέτι έχοντες ούδὲ παλτὰ στρατεύονται, τὰ δ' ἀγχέμαχα ὅπλα καλούμενα, θώρακά τε περὶ τοῖς στέρνοις καὶ γέρρον ἐν τῷ ἀριστερῷ, οἴόνπερ γράφονται οἱ Πέρσαι ἔχοντες, ἐν δὲ τῷ δεξιῷ μάχαιραν ἡ κοπίδα. καὶ αἱ ἀρχαὶ δε πῶσαι ἐκ τούτων καθίστανται πλὴν οἱ τῶν παίδων διδάσκαλοι.

Επειδάν δε τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσουν, εἴησαν μεν ᾶν οὖτοι πλεῖόν τι γεγονότες ἡ τὰ πεντηκοντα ἔτη ἀπὸ γενεᾶς ἐξέρχονται δὲ τηνικαῦτα εἰς τοὺς γεραιτέρους ὄντας τε καὶ καλουμένους.

14. Οί δ' αὐ γεραίτεροι οὖτοι στρατεύονται μέν οὖκέτι ἔξω τῆς ἐαυτῶν, οἴκοι δὲ μένοντες δικάζουσι τά τε κοινὰ καὶ τὰ ἴδια πάντα καὶ θανάτου δὲ οὖτοι κρίνουσι, καὶ τὰς ἀρχὰς οὖτοι πάσας αἰροῦνται καὶ ἤν τις ἡ ἐν ἐφήβοις ἡ ἐν τελείοις ἀνδράσιν ἐλλίπη τι τῶν νομίμων, φαίνουσι μὲν οἰ φῦλαρχοι ἔκαστοι καὶ τῶν ἄλλων ὁ βουλόμενος, οἱ δὲ γεραίτεροι ἀκούσαντες ἐκκρίνουσιν ὁ δὲ ἐκκριθεὶς ἄτιμος διατελεὶ τὸν λοιπὸν βίον.

15. "Ινα δε σαφέστερον δηλωθή πάσα ή Περσών πολιτεία, μικρον έπώνειμι νῦν γὰρ εν Βραχυτάτω Αν δηλωθείη διὰ τὰ προειρημένα. λέγονται μέν γὰρ Πέρσαι ἀμφὶ τὰς δωδεκα μυριάδας είναι.

# CYROPAEDIA, I. ii. 13-15

necessary to make a military expedition anywhere, those who have been thus educated take the field. no longer with bow and arrows, nor yet with spears, but with what are termed " weapons for close conflict" a cornelet about their breast, a round shield upon their left arm, such as Persians are represented with in art), and in their right hands a salare or hill From this division also all the magistrates are selected, except the teachers of the boys

And when they have completed the five-andtwenty years they are, as one would expect somewhat more than fifty years of age, and then they come out and take their places among those who

really are as they are called the "cldire."

14 Now there elders in their turn no sunger per a Esters form imatary service outside their wir country, but they remain at home and try all sorts of cases, both public and private. They try people indicted for capital offeners also, and they elect al. the officers. And if any one, either among the youths or among the mature men tail in any one of the duties prescribed by law, the respective officers of that division, or any one cise who will may enter companit, and the elders, when they have heard the case, expel the guilty party and the one who has been expelled spends the rest of his life degraded and distranclused.

15 Now, that the whole constitutional policy the sould of the Persians may be more clearly set forth, I talking will go back a nttle, for now, in the light of what look has already been said, it can be given in a very few words. It is said that the Persians number about one hundred and twenty thousand men';

This amount is meant to the or the ordered saly the er-cauled "peers photogram and not the total population of Parata.

τούτων δ΄ ούδεις άπελήλαται νόμφ τιμών καὶ άρχου, Δλλ' έξεστι πάσι Περσαις πέμπειν τους हेरागाक्रिक स्वारिवद कोई गर्व महामूक्ते गर्नेद केंग्स्वावक्रमण्युद केंग्स्वexelvie. All of mer burdmeros treches tour παίδας άργουντας πέμπουσιν, οι δε μη δυναμενοι ob wemvouser. of & an waitenbings ward tole δημοσιοις διδασκάλοις, έξεστιν αύτοις εν τοις έφηβοις νεανισκευεσθαι, τοίς δε μη διαπαιδευ-Beiare obrus obe ifeatie of 6 de ab de rois esfi-Вом блатейства та ворира полоботес, бесть τούτοις εις τους τελειους άνδρας συναλιζεσθαι? सकी वैक्रूकेर सका गामकेर महत्त्वपुरात, वर्ष हैं कि मन वेटकyeumrai to rois emplois, oun morpyourne els Tour redecour of & dr at dr role redecour beaγένωνται ανεπίληπτοι, ούτοι τών γεραιτέρων γιγνονται. ούτω μεν δη οι γεραιτεροι διά παντων Two nakos shakedores nadiovarias nas à wolsτεια αύτη, ή οίονται χρωμενοι βέλτιστοι δε είναι

IG Kai viv be हैं। इम्मूब्या म्याक्रिया स्था रहेड μετρίας διαιτης αὐτών και τού έκπονεισθαι την διαιταν. είσχρον μεν γάρ έτι και νύν έστι Περσαιτ καί το πτυτικό και το απομυττισθαι και το φυσης μεστους φαινεσθαι, αίσχρον δε εστι καὶ τὸ воота жол фанеров ученовал ф той округал выка א אבן לאטי דוויסי דסוטידטי. דבודה פֿר סטיב פֿרי έδυναντο ποιείν, εί μη και διαίτη μετρία έχρωντο

winesem bot in ( )

foundification all annual parties to monociate with a AGR the ad flungererral, beed the addresses mad jud soil to not In C BATTALIFORD & IF CAITE

wer Heindorf, Edd wee MNS

# CYROPAEDIA, 1 il. 15-16

and no one of these is by law excluded from holding offices and positions of bonour, but all the Permans may send their children to the common schools of justice. Still, only those do send them who are in a position to maintain their children without work, and those who are not so situated do not And only to such as are educated by the public that dama teachers is it permitted to pass their young manhood site of the In the class of the youths, while to those who also above it have not completed thus course of training it is not so permitted. And only to such among the youths as complete the course required by law is it permitted to join the class of mature men and to fill offices and places of distinction, while those who do not finish their course among the young men are not promoted to the class of the mature men. And again, those who finish their course among the mature men without blame become members of the case of elders. So, we see, the elders are made up of those who have enjoyed all honour and distinction. This is the policy by the observance of which they think that their citizens may become the best.

16 There remains even unto this day evidence of their moderate fare and of their working off by exercise what they eat for even to the present time it is a breach of decorum for a Persian to spit or to blow his nose or to appear afflicted with flatulence, it is a breach of decorum also to be seen going apart either to make water or for anything else of that kind. And this would not be possible for them, if they did not lead an

και το υγρον έκπουούντες ανήλισκου, ώστε άλλη

πη αποχωρείν.

Ταῦτα μέν δή κατά πάντων Περσών έχομεν λέγειν οδ δ' ένεκα ὁ λόγος ώρμήθη, νθν λέξομεν τὰς Κύρου πράξεις άρξάμενοι ἀπό παιδός.

### Ш

1 Κύρος γὰρ μέχρι μὲν δώδεκα ἐτῶν ἡ ὀλίγφ πλείον ταύτη τῆ παιδεία ἐπαιδεύθη, καὶ πάντων τῶν ἡλίκων διαφέρων ἐφαίνετο καὶ εἰς τὰ ταχὰ μανθάνειν ὰ δεοι καὶ εἰς τὰ καλῶς καὶ ἀνδρείως ἔκαστα ποιείν. ἐκ δὰ τούτον τοῦ χρόνου μετεπέμψατο 'Αστυάγης τὴν ἐαυτοῦ θυγατέρα καὶ τὰν παίδα αὐτῆς· ίδεῖν γὰρ ἐπεθύμει, ὅτι ἤκουεν αὐτὸν καλὰν κάγαθὰν εἶναι. ἔρχεται δ' αὐτή τε ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὰν Κύρον τὸν υίὰν ἔχουσα.

2. Ως δε άφίκετο τάχιστα καὶ έγνω ὁ Κῦρος τὸν 'Αστυάγην τῆς μητρός πατέρα ὅντα, εὐθὺς οἰα δὴ παῖς φύσει φιλοστοργος ὧν ἠσπάζετό τε αὐτὸν ὥσπερ Δυ εἴ τις πάλαι συντεθραμμένος καὶ πάλαι φιλῶν ἀσπάζοιτο, καὶ ὁρῶν δὴ αὐτὸν κεκοσμημένου καὶ οφθαλμῶν ὑπογραφῷ καὶ χρωματος ἐντρίψει καὶ κόμαις προσθέτοις, ὰ δὴ νόμιμα ἢν ἐν Μήδοις ταῦτα γὰρ πάντα Μηδικά ἐστι, καὶ οἱ πορφυροῦ χιτῶνες καὶ οἱ κανδυες καὶ οἱ στρεπτοὶ οἱ περὶ τῆ δέρῃ καὶ τὰ ψέλια τὰ ὶ περὶ ταῖς χερσίν,

1 và E, Edd.; not in any other MS.

# CYROPAEDIA, I. ii. 16-iii. 2

abstemious life and throw off the moisture by hard work, so that it passes off in some other way.

This, then, is what we have to say in regard to the Persians in general Now, to fulfil the purpose with which our narrative was begun, we shall proceed to relate the history of Cyrus from his chadhood on.

### Ш

1 Suca was the education that Cyrus received until he was twelve years old or a little more; and he showed himself superior to all the other boys of his age both in mastering his tasks outckly and in doing everything in a thorough and manly fashion It was at this period of his life that Cyru goes Astyuges sent for his daughter and her son; for grandfather he was eager to see him, as he had heard from time to time that the child was a handsome boy of rare promise. Accordingly, Mandane herself went to her father and took her son Cyrus with

2. As soon as she arrived and Cyrus had recognized in Astyages his mother's father, being naturally an affectionate boy he at once sissed him, just as a person who had long lived with another and long loved him would do. Then he noticed that his grandfather was adorned with pencillings beneath his eyes, with rouge rubbed on his face, and with a wig of false hair -the common Median fashion. For all this is Median, and so are their purple tunics, and their mantles, the necklaces about their necks, and the bracelets on their wrists.

έν Πέρσαις δε τοῖς οἴκοι καὶ νῦν ἔτι πολύ καὶ ἐσθῆτες φαυλότεραι καὶ δίαιται εὐτελέστεραι ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ ἔλεγεν, 'Ω μῆτερ, ὡς καλός μοι ὁ πάππος. ἐρωτώσης δἱ αὐτὸν τῆς μητρὸς πύτερος καλλέων αὐτῷ δοκεῖ εἰναι, ὁ πατὴρ ἡ οὐτος, ἀπεκρίνατο ἄρα ὁ Κῦρος, 'Ω μῆτερ, Περσῶν μὲν πολυ κάλλιστος ὁ ἐμὸς πατήρ, Μήδων μέντοι δσων ἐωρακα ἐγὼ καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ ταῖς θυραις πολὺ οὖτος ὁ ἐμὸς πάππος κάλλιστος

3. Αντασπαζόμενος δὲ ὁ πάππος αὐτὸν καὶ στολήν καλην ἐνέδυσε καὶ στρεπτοῖς καὶ ψελίοις ἐτίμα καὶ ἐκόσμει, καὶ εἴ ποι έξελαύνοι, ἐφ' ἴππου χρυσοχαλίνου περιήγεν, ὅσπερ καὶ αὐτὸς εἰώθει πορεύεσθαι. ὁ δὲ Κῦρος ἄτε παῖς ὧν καὶ φιλόκαλος καὶ φιλότιμος ἥδετο τἢ στολῆ, καὶ ἰππεύειν μανθανών ὑπερέχαιρεν: ἐν Πέρσαις γὰρ διὰ τὸ χαλεπον εἶνοι καὶ τρέφειν ἴππους καὶ ἰππεύειν ἐν ὁρεινῆ οὐση τῆ χωρα καὶ ἰδεῖν ἴππον πάνν σπάνιον ἢν.

4. Δειπνών δὲ δὴ ὁ 'Αστυάγης συν τῆ θυγατρὶ καὶ τῷ Κύρῳ, βουλόμενος τὸν παίδα ὡς ἦδιστα δειπνεῖν, ἴνα ἡττον τὰ οἰκαδε ποθοίη, προσῆγεν αὐτῷ καὶ παροψίδας καὶ παντοδαπὰ ἐμβάμματα καὶ βρώματα. τὸν δὲ Κῦρον ἔφασαν λέγειν, 'Ω πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ, εἰ ἀνάγκη σοι ἐπι πάντα τὰ λεκάρια ταῦτα διατείνειν τὰς χεῖρας καὶ ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων.

# CYROPAEDIA, I. ni. n-4

while the Persians at home even to this day have much plainer clothing and a more frigal way of life. So observing his grandfather a adornment and staring at him, he said "Oh mother, how handsome my grandfather is" And when his mother asked him which he thought more handsome, his father or his grandfather, Cyrus answered at once "Of the Persians, mother, my father is much the handsomest, but of the Medes, as far as I have seen them either on the streets or at court, my grandfather here is the handsomest by far

I hen his grandfather kissed him in return and gave him a beautiful dress to wear and, as a mark of royal favour, adorned him with necklaces and bracefets, and if he went out for a ride anywhere, he took the boy along upon a horse with a gold-studded bride, just as he himself was accustomed to go. And as tyrus was a boy fond of beautiful tilings and eager for distinction, he was pleased with his dress and greatly delighted at learning to ride, for in Perna, on account of its being difficult to breed horses and to practise horsemanship because it is a mountainous country, it was a very rare thing even to see a horse.

4 And then again, when Astyages dured with a notion his daughter and tyrus, he set before him dainty disserted during the daughter and all sorts of sauces and meats, for he wished the boy to enjoy his dinner as much as possible, in order that he might be less likely to feel homesick. And Cyrus, they say, observed "How much trouble you have at your dinner, grandfather, if you have to reach out your hands."

to all these dishes and taste of all these different kinds of food?"

Τί δέ, φάναι τον 'Αστυάγην, ου γαρ πολύ σοι δοκεί είναι κάλλιον τοδε το δείπνον του έν

Πέρσαις,

Τον δε Κύρον πρός ταθτα ἀποκρίνασθαι [λέγεται]. Οϋκ, & παππε, ἀλλὰ πολύ ἀπλουστέρα και εὐθυτέρα παρ' ήμεν ή όδος ἀστιν ἐπὶ το ἐμπλη σθῆναι ή παρ' ὑμεν ἡμᾶς μὲν γαρ ἄρτος και κρέα εἰς τοῦτο ἄγει, ὑμεῖς δε εἰς μὲν τὸ αὐτὸ ἡμεν σπεύδετε, πολλοὺς δέ τινας ἐλιγμοὺς ἄνω καὶ κάτω πλανωμενοι μάλις ἀφικνείσθε ὅποι ἡμεῖς πάλαι ῆκομεν,

5 Αλλ΄, δι παϊ, φάναι τον 'Αστυάγην, οὐκ άχθόμενοι ταῦτα περιπλανωμέθα γενόμενος δὲ

και συ, έφη, γνωσει ότι nôca έστίν.

'Αλλά και σέ, φάναι τον Κύρον, όρῶ, ὧ πάππε, μυσαττομένον ταῦτα το Βρωματα.

-Και τον 'Αστυάγην επερισθαι, Και τίνι δή συ

τεκμαιρόμενος, & παί, λέγεις:

Ότε σε, φαναι, ορώ, όταν μέν τοῦ ἄρτον ἄψη, εἰς οὐδεν τὴν χειρα ἀποψωμενον, όταν δε τούτων τινος θιγης, εὐθυς ἀποκαθαιρει την χείρα εἰς τὰ χειρόμακτρα, ως πανυ αχθομενος ότι πλέα σοι ἀπ αὐτῶν ἐγένετο.

β Πρός ταυτα δέ τον 'Αστυάγην είπεῖν, Εἰ τοίνυν ούτω γιγνωσκεις, ὁ παῖ, άλλὰ κρέα γε εύωχοῦ, ἴνα νεανίας οἴκαδε ἀπίλθης ἄμα δὶ ταῦτα λέγοντα πολλὰ αὐτῷ παραφέρειν καὶ

θηρεία 2 και τών ήμέρων.

Καὶ τὸν Κυρον, ἐπει ἐώρα πολλὰ τὰ κρέα, είπειν, Ἡ και διδως, φαναι, ὧ πάππε, παντα

 <sup>[</sup>Adverne] Cobet, Edd.; Adverne MSS.
 Open C., Edd., Open all other MSS.

# CYROPABDIA, I iii. 4-6

"Why so?" said Astyages. "Really now, don't you think this dinner much finer than your Persian dinners?"

"No, grandfather," Cyrus replied to this, "but the road to satisfy is much more simple and direct in our country than with you, for bread and meat take us there; but you, though you make for the amne goal as we, go wandering through many a maze, up and down, and only arrive at last at the point that we long since have reached."

5. "Hut, my how," said Astyages, "we do not object to this wandering about; and you also," he added, "if you taste, will see that it is

pleasant."

"But, grandfather," said Cyrus, "I observe that even you are a sgusted with these wands."

"And by what, pray, do you judge, my boy,"

asked Astyages, "that you say this?"

"Because, said he, "I observe that when you touch bread, you do not wipe your hand on anything, but when you touch any of these other things you at once cleause your hand upon your napsin, as if you were exceedingly displeased that it had become sailed with them."

6. "Wed then, my boy," Astyages replied to this, "if that is your judgment, at least regale yourself with meat, that you may go back home a strong young man." And as he said this, he placed before him an abundance of meat of both wild and domestic animals.

And when Cyrus saw that there was a great quantity of ment, he said "And do you ready

ταθτά μοι τὰ κρέα ὅ τι Δυ βούλωμαι αὐτοῖς χρήσθαι,

Νη Δία, φάναι, δ παῖ, Εγωγέ σοι.

7 Ένταύθα δή του Κύρου λαβοντα τών κρεών διαδιδόναι τοις άμφὶ τον πάππον θεραπενταίς, έπιλεγοντα έκάστφ, Σοὶ μὲν τοῦτο ὅτι προθύμως με ἐππεύειν διδασκεις, σοὶ δ΄ ὅτι μοι παλτόν ἔδωκας νῦν γαρ τοῦτ' ἔχω σοὶ δ' ὅτι τον πάππον καλῶς θεραπεύεις, σοὶ δ' ὅτι μον τὴν μητέρα τιμὰς τοιαῦτα ἐποίει, ἔως διεδίδου πάντα ὰ ἔλαβε κρέα.

8. Σάκφ δέ, φάναι τὸν 'Αστυάγην, τῷ οἰνοχόφ, δν ἐγὰ μάλιστα τιμῶ, οὐδεν διδως; ὁ δὲ Σάκας ἄρα καλός τε¹ ῶν ἐτύγχανε καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους 'Αστυιγους και ἀποκωλύειν οῦς μη καιρος αὐτῷ δοκοίη εἰναι προσάγειν,

Καὶ τὸν Κύρου ἐπερέσθαι προπετώς ὡς ἄν παῖς μηδέπω ὑποπτήσσων, Διὰ τί δή, ὡ πάππε,

τούτον σύτω τιμάς,

Καὶ του 'Αστυάγηυ σκώψαυτα είπειν, Οὐχ οράς, φάναι, ὡς καλῶς οἰνοχοεί καὶ εὐσχημόνως, οἱ οἱ τῶυ βασιλέων τούτων οἰνοχόοι κομψῶς τε οἰνοχοοῦσι καὶ καθαρείως ἐγχέουσι και διδοασι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην καὶ προσφερουσιν ὡς ἀν ἐνδοῖεν τὸ ἔκποιμα εὐληπτότατα τῷ μέλλοντι πίνειν.

9 Κέλευσου δή, φάναι, ὁ πάππε, τὸυ Σάκαυ καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα, ἴνα κὰγὼ καλώς · σοι πιεῖν ἐγχέας ἀνακτήσωμαί σε, ἢν δύνωμαι.

# CYROPAEDIA, I fin 6-9

mean to give me all this meat, grandfather, to dispose of as I please?"

"Yes, by Zeus, said he, "I do."

Thereupon Cyrus took some of the meat and proceeded to distribute it among his grandfather a servants, saying to them in turn. "I give this to you, because you take so much pains to teach me to ride, to you, because you gave me a spear, for at present this is all I have to give, to you, because you serve my grandfather so well, and to you, because you serve my grandfather so well, and to you, because you are respectful to my mother. He kept on thus, while he was distributing all the meat that he had received.

8 "But said Astyages, "are you not going to Cyron and give any to Sacus, my copbearer, whom I like best the end of all?" Now Sacus, it seems, chanced to be a handsome fellow who had the office of introducing to Astyages those who had business with him and of keeping out those whom he thought it not expedient to admit.

And Cyrus asked pertly, as a boy might do who was not yet at all shy, "Pray, grandfather, why do

you like this fellow so much?

And Astyages reported with a jest. "Do you not see," said he, "how nicely and gracefully he pours the wine?" Now the cupbearers of those kings perform their office with fine airs, they pour in the wine with neatness and then present the goblet, conveying it with three fingers, and offer it in such a way as to place it most conveniently in the grasp of the one who is to drink.

9. "Well, grandfather," said he, "bid Seeas give me the cup, that I also may deftay pour for you to

drink and thus win your favour, if I can. '

33

Καὶ τὸν κελεύσαι δούναι. λαβόντα δὲ τὸν Κύρον ούτω μέν δή εδ κλύσαι το έκπωμα ώσπερ του Σάκαν έωρα, ούτω δε στήσαντα το πρόσ. ωπον σπουδαίως καὶ εὐσχημόνως πως προσενεγκείν και ένδοῦναι την φιάλην τῷ πάππο ώστε τη μητρι και τώ Αστυάγει πολυν γέλωτα παρασχείν καὶ αὐτὸν δε τὸν Κύρου ἐκγελάσαντα άναπηδήσαι προς του πύππου καὶ φι-λουντα άμα είπειν, "Ω Σάκα, ἀπολωλας - έκβαλώ σε έπ τής τιμής. τα τε γάρ άλλα, φάναι, σοῦ κάλλιον οίνοχοησω καί ουκ έκπισμαι αυτος τον OLVOV

Οί δ΄ άρα των βασιλέων οίνοχόοι, επειδάν διδώσε την φιάλην, αρύσαντες απ' αυτής το κυαθώ είς την άριστεράν χείρα έγχεάμενοι καταρροφούσε, του δη ει φαρμακα έγχέσεεν μή λυσετελείν αὐτοίς.

10 Έκ τούτου δή δ 'Αστυάγης ἐπισκωπτων, Καὶ τί δή, έψη, & Κύρε, τάλλα μιμουμένος του

Σακαν ούκ ώπερροφησας τοῦ οίνου.

"Ότι, έφη, νη Δια έδεδοίκειν μή έν τῷ κρατῆρι фармака мермунева его как уар бте вістнасаς συ τούς φιλους έν τοις γενεθλίοις, σαφώς κατέμαθου φαρμακα ύμιν αυτόν δηχέαντα.

Και πώς δη συ τούτο, έφη, δ παί, κατέγνως; "Ότι νη ΔΙ ύμας έωρων και ταϊς γνωμαις καί τοις σώμασι σφαλλομένους πρώτον μεν γαρ & ούε έατε ήμας τους παίδας ποιείν, ταύτα вотой еточесте. тичтес нев удр бил екскраγειτε, έμανθάνετε δε ούδεν άλληλων, ήδετε

# CYROPAEDIA, I in g-ro

And he bade him give it. And Cyrus took the cup and rinsed it out well, exactly as he had often acen Sacas do, and then he brought and presented the goblet to his grandfather, assuming an expression somehow so grave and important, that he made his mother and Astyages haigh heartily. And Cyrus honself also with a lough sprang up into his grandfather's lan and kissing him said. "Ah, Sacas, you are done for . I shall turn you out of your office , for in other ways," said he, " I shall play the cupnearer better than you and besides I shall not drink up the wine myself."

Now, it is a well known fact that the kings' cupbearers, when they proffer the cup, draw off some of it with the ladle, pour it mto their left hand, and awallow it down so that, if they should put poison

in, they may not profit by it.

10. Thereupon Astyages said in jest "And why, cyrun

pray, Cyrus, did you im tate Sacas in everything else inchare hut did not sip any of the wine?"

"Because, by Zous, said he, "I was afraid that poison had been mixed in the bowl. And I'had reason to be afraid, for when you entertained your friends on your birthday, I discovered beyond a doubt that he had poured poison into your company s drink."

"And how, pray, said he, "did you discover that,

my son?"

"Because, by Zeus," said he, "I saw that you were unsteady both in mind and in body. For in the first place you yourselves kept doing what you never allow us boys to do, for instance, you kept shouting, all at the same time, and none of you heard anything that the

δὲ καὶ μείλα γελοίως, οὐκ ἀκροώμενοι δὲ τοῦ ἄδουτος ἄμυυτε ἄριστα ἄδειν λέγων δὲ ἔκαστος ὑμῶν τὴν ἐαυτοῦ ῥώμην, ἔπειτ' εἰ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχείσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθεῦσθαι ἐδύνασθε ἐπελέλησθε δὲ παντάπασι σύ τε ὅτι βασιλεὺς ἤσθα, οἴ τε ἄλλοι ὅτι σὰ ἄρχων τότε γὰρ δὴ ἔγωγε καὶ πρῶτον κατέμαθου ὅτι τοῦτ' ἄρ' ἢν ἡ ἐσηγορια ὁ ὑμεῖς τότ' εποιείτει οὐδέποτε γοῦν ἐσιωπῶτε.

11 Καὶ ὁ ᾿Αστυάγης λέγει, Ὁ δὲ σὸς πατήρ,

ο παί, πίνων ού μεθύσκεται;

Ού μὰ Δι', Ιφη. 'Αλλά πῶς ποιεί:

Διψών παύεται, άλλο δε κακόν ούδεν πάσχει· ού γάρ, οίμαι, & πάππε, Σάκας αὐτῷ οἰνοχοεῖ.

Καὶ ή μήτηρ είπευ, 'Αλλά τί ποτε σύ, ὁ παῖ,

τῷ Σάκα ούτω πολεμείς,

Τον δε Κύρον είπειν, "Οτι νη Δία, φάναι, μισῶ αὐτόν πολλάκις γάρ με πρὸς τον πάππου ἐπιθυμοῦντα προσδραμεῖν οὐτος ὁ μιαρωτατος ἀποκωλύει. ἀλλ' ἰκετεύω, φάναι, ῷ πάππε, δός μοι τρεῖς ἡμέρας ἄρξαι αὐτοῦ.

Καὶ τον 'Αστυάγην είπειν, Καὶ πῶς ἀν ἄρξαις

αύτοῦ;

Καὶ τὸν Κύρον φάναι, Στὰς ὰν ὅσπερ οὕτος ἐπὶ τἢ εἰσόδφ, ἔπειτα ὁπότε βούλοιτο παριέναι ἐπὶ ἄριστον, λέγοιμὶ ᾶν ὅτι οὐπω δυνατὸν τῷ ἀρίστφ ἐντυχεῖν σπουδάζει γὰρ πρός τινας: εἰθ' ὁπότε ἤκοι ἐπὶ τὸ δεῖπνον, λέγοιμὶ ᾶν ὅτι

# CYROPAEDIA, I iii. to-tr

others were saying, and you fell to singing, and in a most ridiculous manner at that, and though you did not hear the singer, you swore that he sang most excellently, and though each one of you kept telling stories of his own strength, yet if you stood up to dance, to say nothing of deneing in time, why, you could not even stand up streight. And all of you quite forgot-you, that you were king, and the rest, that you were their sovereign. It was then that I also for my part discovered, and for the first time, that what you were pract sing was your boasted 'equal freedom of specca, at any rate, never were any of you silent."

1), " Bot, my boy, ' Astyages soil, "does not your

father get drank, when he drinks?
"No, by Zeus," and he.

6 Well how does he manage It? "

"He hast a senches has thirst and their suffers no further harm, for he las, I trow, grandisther, no Sacas to your write for him.

"But why in the world my son," said his mother, it was

" are you so set against Sacas? "

"Been ne, by Zens," Cyrus replied, "I don't like som han, for oftentimes, when I am enger to run in to see my grandfather, this miserable acoundrel keeps me out. But, he added, "I beg of you, grandfather, allow me for just three days to rule over lum."

"And how would you rule over han?" said

Astynges.

"I would stand at the door," Cyrus replied, "just as he does, and then when he wished to come in to luncheon, I would say, 'You cannot interview the lancheon yet, for it is engaged with certain persons. And then when he came to dinner, I would say, 'It

λούται εί δὲ πάνυ σπουδάζοι φαγείν, είποιμί ἀν ὅτι παρὰ ταῖς γυναιξιν ἐστιν ἔως παρατεί ναιμι τοῦτον ὥσπερ οὐτος ἐμὲ παρατείνει ἀπὸ σοῦ κωλύων.

12. Τοσαύτας μέν αὐτοῖς εἰθυμίας παρεῖχεν ἐπι τῷ δειπνφ τὰς δ΄ ἡμέρας, εἴ τινος αἴσθοιτο δεομενου ἡ τον παππον ἡ τὰν τῆς μητρος ἀδελφον, χαλεπὸν ἡν ἄλλον φθασαι τοῦτο ποιισαντα δ τι γὰρ δύναιτο ὁ Κύρος ὑπερέχαιρεν αὐτοῖς χαριζόμενος.

13. Επεί δε ή Μανδάνη παρεσκευάζετο ώς άπιούσα πάλιν πρός τον άνδρα, έδειτο αὐτής ο Αστυάγης καταλιπείν τον Κύρον, ή δε άπεκρινατο ότι βουλοιτο μεν άπαντα τῷ πατρι χαρίζεσθαι, άπουτα μέντοι τὸν παίδα χαλεπον

вічаг чорцівну катадітеї».

14. "τ.νθα δη ο "Αστυύγης λέγει πρός του Κύρον, "Ω παί, ήν μένης παρ' έμοί, πρώτον μεν τής παρ' έμε εἰσοδου σοι οὐ λάκας ἄρξει, ἀλλ' ὁπόταν βουλη εισιέναι ὡς λάκ, ἐπι σοὶ ἔσται και χαριν σοι εἴσομαι ὅσφ ἄν πλεονίκις εἰσίης ὡς έμε. ἐπειτα δὲ ἴπποις τοῖς ἐμοῖς χρησει καὶ ἄλλοις ὁποσοις ἀν βουλη, καὶ ὁπόταν ἀπίης, ἔχων ἄπει οῦς ἄν αὐτος εθελης ἔπειτα δὲ ἐν τῷ δειπνφ ἐπι τὸ μετρίως σοι δοκοῦν ἔχειν ἀποίαν βουλει όδὸν πορευσει ἔπειτα τα τε νῦν ἐν τῷ παραδεισφ θηρια δίδωμί σοι καὶ ἄλλα παντοδαπά συλλεξω, ὰ σὺ ἐπειδὰν τάχιστα ἰππεύειν μαθης, διωξει, και τοξευων καὶ ἀκοντιζων καταβαλείς ὥσπερ οἱ μεγιίλοι ἄνδρες καὶ παίδας δἱ σοι ἐγω συμπαιστορας παρεξω, καὶ ἄλλα ὁπόσα ἄν βούλη λέγων προς ἐμὲ οὐκ ἀτυχησεις

## CYROPAEDIA, I in 11-14

is at the bath.' And if he were very eager to cat. I would say, 'It is with the ladies.' And I would keep that up until I tormented him, just as he tormented

me by keeping me away from you."

12 Such amusement he furnished them at dinner, and during the day, if he saw that his grandfather or his uncle needed anything, it was difficult for any one else to get ahead of him in supplying the need, for Cyrus was most happy to do them any service that he could.

13. But when Mandane was making preparations Mandane to go back to her husband, Astyage sasked her to leave the Cyrus beaned. And she answered that she desired Manato do her fathers pleasure in everything, but and thought it had to leave the boy behind against him.

will.

14 Then Astyager said to Cyrus " My boy, if you will stay with me, in the first place Sacas shall not control your admission to me, but it shall be in your power to come in to see me whethever you please, and I shall se the more obliged to you the oftener you come to me. And in the account place you shall use my horses and everything else you will, and when you go back home, you shall take with you any of them that you dexire. And bendes, at donner you shall go whatever way you please to what seems to you to be temperance. And then, I present to you the animals that are now in the park and I will collect others of every description, and as soon as you learn to ride, you shall aunt and slay them with bow and spear, just as grown-up men do. I will also find some chaldren to be your playfellows, and if you wish anything else, just mention it to me, and you shall not fail to receive it. "

15. Έπεὶ ταῦτα εἰπεν ὁ ᾿Αστυάγης, ἡ μήτηρ διηρωτα του Κῦρου πότερου βούλοιτο μένειν ἡ ἀπιέναι. ὁ δὲ σὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἰπεν ὅτι μένειν βούλοιτα ἀπερωτηθεις δὲ πάλιν ὑπο τῆς μητρὸς διὰ τί εἰπεῖν λέγεται, "Οτι οἴκοι μὲν τῶν ἡλίκων καὶ εἰμὶ και δοκῶ κρατιστος εἰναι, ὡ μῆτερ, καὶ ἀκοντίζων και τοξεύων, ἐνταῦθα δὰ οἰδ ὅτι ἰππευων ἤττων εἰμὶ τῶν ἡλικων και τοῦτο εὐ ἰσθι, ὡ μῆτερ, ἔφη, ὅτι ἐμε πάνν ἀνιὰ. ἡν δὲ με καταλίπης ἐνθαδε καὶ μάθω ἰππεύειν, ὅταν μὲν ἐν Πέρααις ὡ, οἰμαι σοι ἐκείνους τοὺς ἀγαθους τὰ πεζικὰ ραδίως νικήσειν, ὅταν ὁ εἰς Μηδους ἔλθω, ἐνθαδε πειράσομαι τῷ πάππφ ἀγαθῶν ἰππέων κράτιστος διν ἱππεὺς συμμαχεῖν αὐτῷ.

 Την δέ μητέρα είπειν, Τήν δε δικαιοσύνην, ὁ παι, πῶς μαθήσει ἐνθάδε ἐκει ἄντων σοι

τών διδασκάλων:

Και τὸν Κῦρον φάναι, 'Αλλ', ὧ μῆτερ, ἀκρι-Βῶς ταῦτά γε οίδα.

Πώς συ οίσθα, την Μανδανην είπεϊν.

"Ότι, φαναι, ο διδασκαλος με ώς ήδη άκριβούντα την δικαιοσύνην και άλλοις καθιστη δικαζειν. και τοινυν, φαναι, έπι μιά ποτε δίκη πληγάς δλαβον ώς οὐκ ορθώς δικάσας. 17 ην δε η δίκη τοιαύτη. παίς μεγας μικρόν έχων χιτώνα παίδα μικρόν μέγαν έχουτα χιτώνα έκδύσας αυτόν τὸν μεν έαυτοῦ έκείνου ήμφισσε, τὸν δ΄ έκείνου αὐτὸς ἐνέδι. ἐγὼ οὖν τούτοις δικαζων έγνων βέλτιον είναι άμφοτέροις τον άρμοττοντα έκάτερον χιτώνα έχειν εν δε τούτφ

# CYROPAEDIA, I ut 15 17

 When Astyages had said this, his mother asked why he Cyrus whether he wished to stay or go. And he did wished to not hesitate but said at once that he wished to stay And when he was asked again by his mother why he wished to stay, he is said to have answered "Because at home, mother, I am and have the reputation of being the best of those of my years both in throwing the spear and in shooting with the bow, but here I anow that I am inferior to my fe lows in horsemanship. And let me tell you, mother, said he, " this vexes me exceedingly. But if you leave me here and I learn to ride, I think you will find, when I come back to Persia, that I shall easily surpass the boys over there who are good at exercises on foot, and when I come again to Media, I shall try to be a help to my grandfataer by being the best of good horsemen.

16. "But, my boy, said his mother, "how will you learn pastice here, while your teachers are over

there?"

"Why, mother," Cyrus answered, "that is one thing that I understand thoroughly."

"How so? as I Mandane

"Because," said he, "my teacher appointed me, maining on the ground that I was already thoroughly versed have in justice, to decide cases for others also. And so, in one case," said he, "I once got a flogging for not deciding correctly 17. The case was like this a big boy with a attle tunic, finding a little boy with a big tunic on took it off him and put his own tunic on him, while he bluiself put on the others. So, when I tried their case, I decided that it was better for them both that each should keep the tunic that fitted him. And thereupon the master flogged me,

με έπαισεν ὁ διδάσκαλος, λέξας <sup>1</sup> δτι οπότε μέν του άρμόττουτος είην πριτής, ούτω δεοι ποιείν, όπότε δε κρίναι δέοι ποτέρου ὁ χιτών είη, τουτ΄, έφη, σεεπτεον είναι τίς κτήσις δικαία έστί, ποτερα τὸν βια αφελόμενον έχειν ή τον ποιησαμενον ή πριαμενον κεκτησθαι έπει δ΄, έφη, τὸ μεν νομιμον δικαιον είναι, τὸ δὲ δυομον βιαιον, συν τῷ νομφ εκέλευεν ἀεὶ τὸν δικαστήν την ψήφον τίθεσθαι, ούτως έγώ σοι, ὡ μῆτερ, τὰ γε δικαια πανταπασιν ήδη ἀκριβώ ήν δέ τι ἀρα προσδεωμαι, ὁ πάππος με, έφη, οὐτος ἐπιδιδάξει.

18 'Αλλ' οὐ ταὐτά, ἔφη, ὧ παῖ, παρὰ τῷ πάκπω και ἐν Περσαις δίκαια άμολογεῖται οὐτος μἐν γὰρ τῶν ἐν Μηδοις παυτων ἐαυτὸν δεσποτην πεποιηκεν, ἐν Περσαις δε τὸ Ισον ἔχειν δίκαιου νομιζεται. και ὁ σὸς πατηρ πρῶτος τὰ τεταγμένα δὲ λαμβαίτει, μέτρον δὲ αὐτῷ οὐχ ἡ ψυχη ἀλλ' ὁ νόμος ἐστιν. ὅπως οὐν μἡ ἀπολεῖ μαστιγουμενος, ἐπειδαν οίκοι ਜ̄ς, ἃν παρὰ τούτου μαθων ῆκης ἀντι τοῦ βασιλικοῦ τὸ τυραννικον, ἐν ῷ ἐστι το πλεῖον οῖεσθαι χρῆναι παυτων ἔχειν.

'Αλλ' ὁ γε σος πατηρ, είπεν ὁ Κύρος, δε νότερός έστιν, ὧ μῆτερ, διδάσπειν μείον ἡ πλείον Εγειν' ἡ οὐγ οράς, ἐφη, ὅτι και Μηδους ἄπαντας

έχειν ή ούχ οράς, έφη, ότι και Μηδους άπαντας δεδιδαχεν αύτου μείον έχειν, ώστε θαρρει, ώς

Affan ER; Afyan yCI

A hosy free not in az.

<sup>\* &</sup>amp; obr merby aporas Submenter Hug, & spores verte C & ole spores verte yxbis. Mac ant, spores & obswerip Gemoli is itemated by or sign MSS.

# CYROPAEDIA, I. di. 17-18

anying that when I was a judge of a good fit, I should do as I had-done, but when it was my duty to decide whose tunc it was, I had this question, he said to consider whose title was the rightful one, whether it was right that he who took it away by force should keep it, or that he who had had it made for himself or had bought it should own it. And since he said, what is lawful is right and what is unlawful is wrong, he bade the judge always render his verder on the side of the law. It is in this way, mother, you see that I already have a thorough understanding of justice in all its bearings, and, he added. "If I do require anything more, my grand-father here will teach me that."

18 "Yes, my son, said the, "but at your grand-mains father a court they do not recognize the name has a limit of principles of justice as they do in Persia. For he passes has made himself master of everything in Media but in Persia equality of rights in considered justice. And your father in the first one to do what is ordered by the State and to accept what is decreed, and his standard is not his will out the law. Mind therefore, that you be not flogged with no an inch of your life, when you come hous, if you return with a knowledge acquired from your grandfatter here of the principles not of kingship but of tyrangy, one principle of which is that it is right for one to have more than all."

"But your father, at least, said Cyrus, "in more abrewd at teaching people to have less than to have more, mother. Why, do you not see, he went on, "that he has taught all the Medes to have less than bimself? So never fear that your father, at any rate,

δ γε σὸς πατήρ οὐτ' ἄλλον οὐδένα οὐτ' έμὲ πλεονεκτεῖν μαθοντα ἀποπέμψει.

#### IV

Ι Τοιαύτα μεν δη πολλά ελάλει ο Κύρος τέλος δε ή μεν μητηρ απήλθε, Κύρος δε κατέμενε καὶ αύτοῦ ἐτρεφετο. καὶ ταχυ μέν τοίς ήλωκιωταις συνεκέκρατο ώστε οίκείως διακείσθαι, ταγύ δέ τους πατέρας αυτών άνηρτητο, προσιών και ένδηλος ών ότι ήσπαζετο αύτων τους vieig, ώστε el τι τού βασελεως δέσιντο, τούς παίδας έκελευον τού Κυρου δείσθαι διαπράξασθαι σφισικ, ό δε Κύρος. δ τι δίουντο αύτου οί παϊδις, διά την φιλανθρωπιαν και φελοτιμιαν περι παντός έποιείτο διαπριττεσθαι. 3. και ο Αστυμγης δι δ τι δίοιτο αύτού ό Κύρος ούδεν έδυνατο άντεχειν μή ού χαριζισθαι καί γάρ άσθενησαντος αυτού ουδέποτε άπελειπε τον παππον ουδέ κλαίων ποτέ έπαυετο, άλλά δήλος ήν πασιν ότι ύπερεφαβείτο μη οι ό παππος amodury has yap in runtes of tires beatto Αστυμγης, πρώτος ήσθανετο Κύρος και παντών ασενότατα άνεπηδα ύπηρετησων δ τι οίοιτο χαριείσθαι, ώστε πανταπασιν άνεκτήσατο τον Αστυαγην.

3. Και ήν μεν Ισως πολυλογωτερος, άμα μέν δια την παιδείαν, ότι ήναγκαζετο ύπο τοι διδασκάλου και διδοναι λογον ών έποίει καὶ λαμβα νειν παρ' άλλων, οπότε δικαζοι, έτι δε καὶ διὰ

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# CYROPARDIA, I. at. 18-iv. 3

will turn either me or anybody else out trained under him to have too much

#### IV

I In this way Cyrus often chattered on At cyrus last, however, his mother went away but Cyrus 101 and the resonated behind and grew up in Media. Soon he was had become so intimately associated with other boys of his own years that he was on easy terms with them. And soon he had won their fathers hearts by visiting them and showing that he loved their sons, so that, if they desired any favour of the king, they hade their some ask Cyrus to secure it for them. And Cyrus, because of his kindness of heart and his desire for popularity, made every effort to secure for the boys westever they asked 2. And Astyages could not refuse any favour that Cyrus asked of him. And this was natural, for, when his grandfather fell sick, Cyrus never left him nor ceased to weep but posmly showed to all that he greatey feared that his grandfather might die. For even at night, if Astyages wanted anything, Cyrus was the first to discover it and with greater alscrity than any one else he would jump up to perform whatever service he thought would give him pleasure, so that he won Astyages a heart completely

3 He was perhaps, too talkative, partly on account ms of his education, because he had always been had required by his teacher to render an account of what he was doing and to obtain an account from others whenever he was judge, and partly also because of

τὸ φιλομαθής είναι πολλὰ μὰν αὐτὸς ἀεὶ τοὺς παρουτας ἀνηρώτα πῶς ἔχοντα τυγχάνοι, καὶ ὅσα αὐτὸς ὑπ' ἄλλων ἐρωτῷτο, διὰ τὸ ἀγχίνους είναι ταχὰ ἀπεκρίνετο, ἄστ' ἐκ πάντων τούτων ἡ πολυλογία συνελέγετο αὐτῷ· ἀλλ' ὅσπερ γὰρ ἐν σώματι, ὅσοι νέοι ὅντες μέγεθος ἔλαβον, ὅμως ἐμφαίνεται τὸ νεαρὸν αὐτοῖς δ κατηγορεῖ την ὁλιγοετίαν, οῦτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θρασος διεφαίνετο, ἀλλ' ἀπλότης καὶ φιλοστοργία, ὥστ' ἐπεθύμει ἄν τις ἔτι πλείω αὐτοῦ ἀκουειν ἡ σιωπῶντι παρεῖναι.

4. 'Ως δὶ προήγεν αὐτὰν ὁ χρόνος σὰν τῷ μεγέθει εἰς ὥραν τοῦ πρόσηβον γενέσθαι, ἐν τούτῷ δὴ τοῦς μὰν λόγοις μανοτέροις ἐχρῆτο καὶ τῷ ψωνῷ ἡσυχαιτέρα, αἰδοῦς δ' ἐνεπίμπλατο, ὡστε καὶ ἐρυθραίνεσθαι ὁπότε συντυγχάνοι τοῦς πρεσβυτέροις, καὶ τὸ σκυλακῶδες τὸ πᾶσιν ὁμοίως προσπίπτειν αὐκέθ' ὁμοίως προπετές ' εἰχεν αῦτω δὴ ἡσυχαίτερος μὰν ἢν, ἐν δὰ ταῖς συνουσίαις πάμπαν ἐπιχαρις, καὶ γὰρ ὅσα διαγωνιζονται παλλάκις ἤλικες πρὸς ἀλλήλους, οὐχ ὰ κρείττων ἤδει ὧν, ταῦτα προυκαλεῖτο τοὺς συνοντας, ἀλλ' ἄπερ εῦ ἤδει ἐσυτὸν ἤττονα ὅντα, ἐξῆρχε," ψάσκων κάλλιον αὐτῶν ποιήσειν, καὶ κατῆρχεν ἤδη ἀναπηδῶν ἐπὶ τοὺς ἔππους ἡ διακοντιούμενος ἀπὸ τῶν ἔπ-

<sup>·</sup> προπετές xAHR - προπετώς yG\*, [προπετές] Cobet, Hug. \* έξθρχε yR , ταντα έξθρχε xx, Genoti

# CYROPARDIA, I iv 3-4

his natural curiosity, he was habitually putting many questions to those shout him why things were thus and so, and because of his alertness of mind be readily answered questions that others put to him, so that from all these causes his talkativeness grew upon him. But it was not appleasant, for just as in the body, in the case of those who have attained their growth although they are still young, there yet appears that freshness which betrays their lack of years no also in Cyrus a case his talkativeness disclosed not impertmence but neiveté and an affectionate disposition, so that one would be better pleased to hear still more from his lips than to sit by and have

him keep silent.

4. But as he advanced in stature and in years to the time of attain ug youth a estate, he then came to use fewer words, als veice was more subdued, and he became so bashful that he actually blushed whenever he met his elders, and that puppy ake manner of breaking in upon any body and everybody aline he no longer exhibited with so much forwardness. So he became more quet, to be sure, but in social intercourse altogether charming. The boys liked him, wanted too, for an all the contests in which those of the same conage are wont often to engage with one another he did not challenge his mater to those in which he knew he was superior, but he proposed precisely those exercises in which he knew he was not their equal, saying that he would do better than they, and he would at once take the lend, jumping up upon the horses to contend on horseback either in archery or in throwing the spear, although he was not yet a

πων ούπω πανυ έποχος ών, ήττωμενος δέ αύτος

έδ' ξαυτώ μάλιστα έγελα.

5 'Ως δ' οψε άπεδιδρασκεν έκ του ήττασθαι εία τὸ μὴ ποιείν ὁ ήττῷτο, άλλ' ἐκαλινδείτο έν τῷ πειράσθαι αὐθις βέλτιον ποιείν, ταχύ μέν είς τὸ Ισον άφικετο τῆ ίππική τοῖς ήλιξι. ταχύ δε παρηει διά το έραν τοῦ έργου, ταχὺ δέ τὰ ἐν τῷ παραδεισφ βηρία ἀνηλωκει διώκων και βάλλων και κατακαίνων, διστε ο 'Αστυαγης ούκέτ' είχεν αύτφ συλλέγειν θηρία. και ό Κύρος αίσθομενος ότι βουλόμενος οὐ δύναιτό οἱ ζώντα πολλά παρέχειν, έλεγε πρός αυτόν, \*Ω πάππε, τί σε δεί θηρία ζητούντα πράγματ' έχειν; άλλ' έλυ έμε έκπέμπης έπε θηραν συν το θείφ. νομιώ όσα αν ίδω θηρία, έμοι ταῦτα τρέφεσθαι. 6. ἐπεθυμών δὲ σφόδρα ἐξιέναι ἐπὶ τὴν βήραν ούκεθ' όμοίως λιπαρείν εδύνατο ώσπερ παίς ών, άλλ' δενηρότερον προσήει, και & πρόσθεν τώ Σύκα εμέμφετο ότι ου παριει αυτον πρός τον παππον, αύτὸς ήδη Σάκας έαυτῷ ἐγίγνετο οὐ γάρ προσήει, εί μη ίδαι εί καιρός είη, και του Σάκα έδεϊτο πάντως σημαινειν αὐτῷ όπότε έγχωροίη [καὶ όπότε καιρὸς είη] ι ώστε ό Σακας υπερεφίλει ήδη και οι άλλοι παντές

7 Έπει δ΄ οὖν έγνω ό `Αστυάγης σφόδρα αὐτὸν ἐπιθυμούντα ἔξω θηρᾶν, ἐκπέμπει αὐτὸν συν τῷ θείφ καὶ φύλακας συμπέμπει ἐφ Ἰππων

wat are bracketed by Zenne, Bug, Remoll, Marchant.

# CYROPARDIA, I. n. 4-7

good rider, and when he was beaten he buighted at himself most heartily.

5. And as he did not shirk being besten and take refuge in refusing to do that in which he was beaten, but persevered in attempting to do better next time, he speedily became the equal of his fellows in horsemenship and soon on account of his love for the sport he surposed them, and before long he had exhausted the suppos of at make in the park by hunting and shooting and killing toem, so that Astyages was no longer able to collect animals for him. And when Cyras sew that notwethstanding his desire to do so, the king was unable to provide him with many anonals alive, he said to him "Why should you take the trouble grandfather to get annuals for me. If you will only send me out with my ancle to liant, I shall consider that all the animals I see were bred for me - 6. But though he was exceedingly cager to go out hunting, he could no longer coax for it as he used to do when he was a boy, but he became more defident in his approaches, And in the very matter for which he found fault with Sacar before, namely that he would not admit him to be grandisther-be in welf now became a Succes unto bannelf, for he would not go in un em he saw that it was a proper time, and he saked Sacas by all means to let him know when it was convenient. And so been now came to love him dearly, as did all the rest.

7 However, when Astyages realized that he was broom exceedingly eager to hunt out in the wilds, he let him as him go out with his uncle and he sent along some older men on horseback to look after juin, to keep

πρεσβυτέρους, όπως άπὸ τῶν δυσχωριῶν φυλάττοιεν αὐτόν και εἰ τῶν ιἰγριων τι φανειη θηρίων, ὁ οὖν Κῦρος τῶν ἐπομένων προθύμως επυνθανετο ποίοις οὐ χρή θηριοις πελαζειν καὶ ποῖα χρή θαρροῦντα διωκειν οἱ δ΄ ἔλεγον ὅτι ἄρκτοι τε πολλοις, ἤδη πλησιάσαντας διεφθειραν καὶ καιπροι και λεοντες και παρδαλεις, αἱ δὲ ἔλαφοι και δορκιδες καὶ οἱ ἄγριοι οἰες και οι ἄναι οἱ άγριοι ἀσινεῖς εἰσιν, ἔλεγον δε καὶ τοῦτο, τὰς δυσχωριας ὅτι δεοι φυλαττεσθαι οὐδεν ἤττον ἡ τὰ θηρια πολλους γὰρ ἤδη αὐτοῖς τοῖς ἵπποις

κατακρημνισθήναι.

8 Και ό Κύρος πάντα ταθτα έμάνθανε προ-Ouper or be elder bacon emmonacour, navτων επελαθόμενος ών ηκουσεν εδιωκεν ούδεν άλλο ορών ή δηη έφευγε και πως διαπηδων айтф в Інжос пінтен віс уската, кан рикрой κάκείνου εξετραχήλισεν ού μην άλλ' επέμεινεν o Kupos modes nos, nat o innos deautarn, os δ' είς τὸ πεδίον ήλθεν, ἀκοντισας καταβάλλει την έλαφου, καλόν τι χρημα καὶ μέγα καὶ ο μέν δη υπερεχαιρεν οι δε φυλακες προσελα-Gartes excelopour autor and Exeyor! ele clor κίνδυνου έλθοι, καὶ έφασαν κατερείν αύτου ο ούν Κύρος ειστηκει καταβεβηκώς, καὶ ἀκούων ταύτα ήνιάτο, ώς δ' ήσθετο κραυγής, ώνεπήδησεν έπι τον Ιππου ώσπερ ένθουσιών, και ώς είδεν έκ του αντίου καπρού προσφερομένου άντίος έλαύνει και διατειναμένος ευστοχώς 1 Βάλλει εις το μέτωπον και κατέσχε τον κυπρον.

<sup>&</sup>lt;sup>1</sup> mir Dayer hracketed by Cobet. Hing, Marchant <sup>2</sup> elevited yR, servener encreasing) an

# CYROPAEDIA, 1 Iv 7-8

him away from dangerous places and guard him against wild bearts, in case any should appear Cyrus, therefore, eagerly inquired of those who attended him what animals one night not to approach and what animals one might pursue without fear. And they told him that bears and boars and home and leopards had killed many who came close to them, but that deer and gazelles and wild sheep and wild anies were harmless. And they said this also, that one must be on one's guard against dangerous places no less than against wild beasts. for many riders had been thrown over

precipices, homes and all.

8. All these lessons Cyrus eagerly learned. But when he saw a deer spring out from under cover, he forgot everything that he had heard and gave chase, seeing nothing but the direct on in which it was making. And somehow his horse in taking a leap fell upon its knees and almost threw him over its head. However, Cyrus managed, with some difficulty, to keep his scat, and his horse got up And when he came to level ground, he threw his spear and brought down the deer-a fine, large quarry. And he, of course was greatly delighted , but the guards rode up and scolded lum and told him into what danger he had gone and deciared that they would tell of him. Now Cyrus stood there, for he had dismounted, and was vexed at being spoken to in this way. But when he heard a halioo, he sprang upon his horse like one powersed and when he saw a boar rusting straight toward him, he rode to meet him and aiming wel, he atruck the boar between the eyes and brought him down

640 1

9 ἐνταύθα μέντοι ήδη καὶ ὁ θεῖος αὐτῷ ἐλοιδορεῖτο, τὴν θρασύτητα ὁρῶν ὁ δ αὐτοῦ λοιδο ρουμένου ὅμως ἐδεῖτο ὅσα αὐτὸς ἔλαβε, ταῦτα ἐᾶσαι εἰσκομίσαντα δοῦναι τῷ πάππφ. τον δὲ θεῖον εἰπεῖν φασιν, 'Αλλ' ἡν αἴσθηται ὅτι ἐδιωκες, οὐ σοὶ μονον λοιδορήσεται, ἀλλὰ και ἐμοί, ὅτι σε εἴων,

Καὶ ἢν βούληται, φάναι αὐτόν, μαστιγωσάτω, ἐπειδάν γε ἐγὰ δῶ αὐτῷ. και σύγε, ὅ τι βούλει; ἔφη, ὧ θεῖε, τιμωρησώμενος ταῦτα ὅμως χαρισαί μοι.

Kal ο Κυαξάρης μέντοι τελευτών είπε, Ποίει Επως βούλει οὐ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς

elvai.

10. Οπτω δη ο Κύρος εἰσκομίσας τὰ θηρία ἐδίδου τε τῷ παππῷ καὶ ἔλεγεν ὅτι αὐτὸς ταῦτα θηρά. σειεν ἐκείνῷ καὶ τὰ ἀκόντια ἐπεδείκνυ μεν οῦ, κατεθηκε δε ἡματωμένα ὅπου ῷετο τὸν παππον ὅψεσθαι. ὁ δὲ 'Αστυάγης ἄρα εἶπεν, 'Αλλ', ὅ παῖ, δέχομαι μεν ἔγωγε ἡδεως ὅσα σὺ δίδως, οἱ μέντοι δέομαί γε τούτων οὐδενός, ὥστε σε κινδυνεύειν.

Και δ Κύρος έφη, Εί τοίνου μή σύ δέει, ίκετεύω, & πάππε, έμοι δος αὐτά, δπως τοίς

ήλικιωταις έγω διαδώ.

'Αλλ', ὧ παῖ, ἔφη ὁ 'Αστυάγης, καὶ ταῦτα λαβων διαδίδου, ὅτφ σὺ βούλει καὶ τῶν ἄλλων ὁπόσα ἐθέλεις.

11 Καὶ ὁ Κύρος λαβων ἐδίδου τε ἄρας <sup>2</sup> τοῖς

 <sup>1</sup> δ τι βούλει Hug. Merchant, εl βούλει MSS, but yRC<sup>2</sup>
 have ö τι βουλει after τιμορησέμενου.
 έραε xxR, έρα y ,accordingly)

# CYROPAEDIA, I. iv 9-11

9. This time, however, his uncle also reproved him, for he had witnessed his foolliardiness But for all his scolding, Cyrus nevertheless asked his permission to carry home and present to his grandfather all the game that he had taken himself. And his uncle, they say, replied "But If he finds out that you have been giving chase, he will childe not only you but me also for allowing you to do so."

"And if he choose, ' said Cyrus, " let him flog me, provided only I may give him the game. And you, uncle, said he, "may punish me in any way you

please -only grant me this favour."

And finally Cyaxares said, though with reluctance , " Do as you wish, for now it looks as if it were you

who are our king,"

10 So Cyrus carried the animals in and gave them to his grandfather, saying that he had himself taken this game for him. As for the hunting spears, though he did not show them to bim, he laid them down all blood stuned where he thought his grandfather would see them. And then Astrages said " Well, my boy, I am glad to accept what you offer me, however, I do not need any of these things enough for you to risk your life for them."

"Well then, granalfather, said Cyrus, "if you do He not need them, please give them to me, that I may distributes

divide them among my boy friends."

"All right, my boy, said Astyages, "take both age-tellows this and of the rest of the game as much as you wish and give it to whom you will."

II So Cyrus received it and took it away and

παιοί και άμα έλεγεν, 'Ω παίδες, ώς άρα έφλυαρούμεν ότε τὰ ἐν τῷ παραδεισῷ θηρία ἐθηρώμεν'
δμοιον ἔμοιγε δοκεῖ εἶναι οἰονπερ εἴ τις δεδεμένα
ζῷα θηρῷη. πρῶτον μέν γὰρ ἐν μικρῷ χωρίᾳ
ἢν, ἔπειτα λεπτὰ καὶ ψωραλέα, και τὸ μὲν
αὐτῶν χωλὸν ἢν, τὸ δὶ κολοβόν· τὰ δ' ἐν τοῖς
δρεσι και λειμῶσι θηρία ὡς μὰν καλά, ὡς δὰ
μεγάλα, ὡς δὰ λιπαρὰ ἐφαίνετο. καὶ αὶ μέν ἔλαφοι
ῶσπερ πτηναι ῆλλοντο προς τὸν οὐρανον, οἱ δὲ
κάπροι ῶσπερ τοὺς ἄνδρας φασὶ τοὺς ἀνδρείους
ὸμοσε ἐφεροντο· ὑπο δι τῆς πλατύτητος οὐδὰ
αμαρτεῖν οἰον τ' ἢν αὐτῶν· καλλίω δή, ἔφη,
ἔμοιγε δοκεῖ καὶ τεθνηκότα εἶναι ταῦτα ἡ ζῶντα
ἐκεῖνα τὰ περιφκοδομημένα. ἀλλ' ἄρα ἄν, ἔφη,
ἀφεῖεν και ὑμᾶς οἱ πατέρες ἐπὶ θηραν.

Καὶ ραδίως γ' ἄν, ἔφασαν, εί 'Αστυάγης κελεύοι, 12. Και ὁ Κύρος είπε, Τίς οὐν ἄν ἡμίν 'Α-

στυάγει μνησθείη:

Τίς γάρ ἄν Ιφασαν, σοῦ γε Ικανώτερος πείσαι,

'Αλλά μὰ τὸν Δία, ἔφη, ἐγὰ μεν οὐκ οἰδ δστις ἄνθρωπος γεγένημαι οὐδὲ γὰρ οἰος τ' εἰμι λεγειν ἔγωγε οὐδ' ἀναβλεπειν πρὸς τὸν πάππον ἐκ τοῦ ἴσου ἔτι δυναμαι. ἡν δὲ τοσοῦτον ἐπιδιδῶ, δέδοικα, ἔφη, μὴ παντάπασι βλαξ τις και ἡλίθιος γένωμαι παιδάριον δ' ῶν δεινότατος λαλεῖν ἐδόκουν εἶναι.

Kal οι παίδες είπου, Πουηρου λέγεις το πράγμα, εί μηδ' υπέρ ήμων αν τι δέη δυνήσει πράττειν,

τèr Δία xxR. τèν "Hear y (the weakling awears by Here).
 δευότατοι Leonelavius, field , δευότατον MSS.

## CYROPAEDIA, I. iv. ri-iz

proceeded to distribute it among the boys, saying as he did so "What tomfoolery it was, fellows, when we used to hunt the animals in the park. To me at least, it seems just like hunting animals that were tied up. For, in the first place they were in a small space, besides, they were lean and mangy, and one of them was lame and another manned. But the animals out on the mountains and the plains-how fine they looked, and large and sleek! And the deer leaped up skyward as if on wings, and the boars came charging at one, as they say brave men do at battle. And by reason of their bulk it was quite impossible to miss them. And to me at least," said ac, "these seem really more beautiful, when dead, than those pent up creatures when abve-But say, said he, "would not your fathers let you go out hunting too?"

" Aye, and readily, " they said, " if Artyages should

give the word."

12. Whom, then, could we find to speak about it the boys to Astyages? and Cyrus.

"Why," said they, " who would be better able to incline

to gain his consent than you yourself?"

"No, by Zeus," said he, "not I, I do not know what sort of fellow I have become, for I cannot speak to my grandfather or even look up at him any more, as I used to do. And if I keep on at this rate," said he, "I fear I shall become a mere dolt and ninny. But ween I was a lettle fellow, I was thought ready enough to chatter.

"That's bad news you're giving us," suswered the boys, " if you are not going to be able to act for us

άλλ' άλλου τινός τὸ ệπὶ σὲ  $^1$  ἀνώγκη ἔσται δεῖσθαι ήμᾶς.

13. 'Ακούσας δὲ ταῦτα ὁ Κῦρος ἐδήχθη, καὶ σιηἢ ἀπελθὰν διακελευσάμενος ἐαυτῷ τολμᾶν εἰσῆλθεν, ἐπιβουλεύσας ὅπως ἀν ἀλυπότατα εἴποι πρὸς τὰν πάππον και διαπράξειεν αὐτῷ τε και τοῖς παισὶν ὧν ἐδέοντο. ἡρξατο οὖν ὧδε. Εἰπέ μοι, ἔφη, ὧ πάππε, ἤν τις ἀποδρῷ σε τῶν οἰκετῶν καὶ λάβῃς αὐτόν, τὶ αὐτῷ χρήσει;

Τί ἄλλο, ἔφη, ἡ δήσας ἐργάζεσθαι ἀναγκάσω; \*Ην δὲ αὐτοματος πάλιν ἔλθη, πῶς ποιήσεις,

Τί δέ, ἔφη, εἰ μὴ μαστυγώσας γε, ἴνα μὴ αὐθις τοῦτο ποιῆ, ἐξ ἀρχῆς χρήσομαι:

"Ωρα ἄν, έφη ὁ Κύρος, σοὶ παρασκενάζεσθαι είη ὅτφ μαστιγώσεις με, ὡς βουλεύομαὶ γε ὅπως σε ἀποδρῶ λαβων τοὺς ἡλικιώτας ἐπὶ θήραν.

Καὶ ὁ Αστυάγης, Καλῶς, ἔφη, ἐποίησας προειπών ἔνδοθεν γαρ, ἔφη, ἀπαγορεύω σοι μὴ κινείσθαι. χαρίεν γάρ, ἔφη, εἰ ἔνεκα κρεαδιων τῆ θυγατρι τὸν παίδα ἀποβουκολήσαιμι.

14 'Ακούσας ταῦτα ὁ Κῦρος ἐπείθετο μὲν καὶ ἔμενευ,\* ἀνωρὸς δὲ και σκυθρωπὸς ῶν σιωπῆ διῆγεν. ὁ μέντοι 'Αστυάγης ἐπει ἔγνω αὐτὸν λυπού-μενον ἰσχυρῶς, βουλόμενος αὐτῷ χαρίζεσθαι ἐξάγει

<sup>&</sup>lt;sup>2</sup> dal sè xz, Edu dal sol y KC<sup>2</sup> (in your power).
<sup>4</sup> there F volc , there all MSS, except F

## CYROPAEDIA, I iv 12-14

in case of need, and we shall have to ask somebody

else to do your part."

13 And Cyrus was nottled at hearing this and went away without a word, and when he had summoned up his courage to make the venture, he went in, after he had laid his plans how he might with the least annoyance broach the subject to his grandfather and accomplish for himself and the other boys what they desired. Accordingly, he began as follows - "Tell me, grandfather, said he, "if one of your servants runs away and you catch him again, what will you do to him? "

"What else," said he, "but put him in chains and

make him work?"

"But if he comes back again of his own accord, what will you do?'

"What," said he, "but flog him to prevent his

doing it again, and then treat him as before?"

"It may be high time, then," said Cyros, "for you to be making ready to flog me, for I am planning to run away from you and take my comrades out

hunting.

" You have done well to tell me in advance," said Astyages, "for now, he went on, "I forbid you to stir from the palace. For it would be a nice thing, If, for the sake of a few morsels of meat, I should play the carcless herdsman and lose my daughter her son."

14 When Cyrus heard this, he obeyed and stayed they have at home; he said nothing, but continued downcast hunt and sulky. However, when Astyages saw that he was exceedingly disappointed, wishing to give him pleasure, he took him out to hunt, he had got the

έπὶ θήραν, καὶ πεζούς πολλούς καὶ Ιππέας συναλισας καὶ τούς παίδας και συνελάσας είς τὰ ἐππάσιμα χωρία τὰ θηρια ἐποίησε μεγαλην θήραν και βασιλικώς δη παρων αὐτος απηγορευε μηδευα βάλλειν, πριν Κύρος ἐμπλησθειη θηρων. ο δὲ Κύρος οὐκ εἴα κωλύειν, ἀλλ', Εἰ βουλει, ἔφη, ἔ πάππε, ἡδέως με θηράν, ἄφες τους κατ έμε παντας διωκειν και διαγωνίζεσθαι ὅπως ὅκαστος

κράτιστα δύναιτο.

10 Ενταύθα δη ο Αστυαγης αφίησε, και στάς εθεάτα άμελλωμενους έπε τὰ θηρια και φελονεκούντας και διωκοντας και Δεουτεζοντας. και Κυρφ βόστο οὐ δυναμένω σεγάν υπό της ήδονης, άλλ διαπερ σκύλακε γενναιω άνακλαζοντε, όποτε πλησιαζοι θηριω, και παρακαλούντε όνομαστε έκαστον και τοῦ μεν καταγελώντα αύτον ορων ηυφραινετο, του δέ τινα και έκαινουντα 'αυτον ήσθανετο] ' ουδ' όπωστεούν φθονερώς τέλος δ' οὐν πολλά θηρία έχων ο Αστυαγης απηει. καὶ το λοιπον οῦτως ήσθη τή τοτε θηρα ώστε deι οπότε οἰον τ' είη συνεξηει τῷ Κυρφ και άλλους τε πολλους παρελαμβανε καὶ τους παίδας, Κυρου ένεκα.

Ιου μεν δη πλείστου χρουου ούτω διήγεν ό Κύρος, πάσιν ήδουής μεν παι αγαθού τινος συναί

710ς ών, πακού δε συδενος 1

16 'Αμφι δε τά πεντε ή εκκαιδεκα έτη γενομένου αύτοῦ ὁ τίος τοῦ 'Ασστριών βασιλεώς γαμεῖν μέλλων ἐπεθύμησεν αὐτὸς θηράσαι εἰς τοῦτον τὸν χρονών ἀκουών οὐν ἐν τοὶς μεθορίοις

<sup>&</sup>lt;sup>1</sup> obvie prédeuve MSS , bracketed by Herwarden, Réd. <sup>2</sup> obserés AR, Macchant , obser y Gemoil.

## CYROPAEDIA, I IV 14-16

boys together, and a large number of men both on foot and on horseback, and when he had driven the wild animals out into country where inding was practicable, he instituted a great hunt. And as he was present himself, he gave the myal command that no one should throw a spear before Cyrus had his fill of hunting. But Cyrus would not permit him to interfere, but said "If you wish me to enjoy the hunt, grandfather let all iny comrades give chase and strive to outdo one another, and each do

his very best."

15 Thereupon, Astrages gave his consent and from his position he watched them rusting in rivalry upon the beasts and sying eagerly with one another in giving chase and in throwing the spear. And he was pleased to see that Cyrus was unable to keep silence for delight, but like a well-bred hound, gave tongue whenever he came near an animal and urged on each of his companions by name. And the king was delighted to see him laugh at one and praise another without the least list of jealousy. At length, then, Astrages went home with a large amount of game, and he was so pleased with that chase, that thenceforth he always went out with Cyrus when it was possible, and he tonk along with him not only many others but, for Cyrus a sake, the buys as well.

Thus Cyrus passed most of his time, contriving some pleasure and good for all, but responsible for

nothing unpleasant to any one

16 But when Cyrus was about fifteen or stateen years old, the son of the Assyrian king, on the eve of his marriage, desired in person to get the game for that occasion. Now, bearing that on the frontiers.

τοίς τε αύτων και τοίς Μήδων πολλά θηρία είναι άθηρευτα διά τον πόλεμου, ένταϋθα έπεθυμησεν έξελθεῖν, όπως οὐν άσφαλῶς θηρωη, ίππέας τε προσέλαβε πολλους και πελταστάς, είτινες έμελλον αὐτῷ ἐκ τῶν λασιων τὰ θηρία ἐξελῶν εἰς τὰ ἐργάσιμά τε καὶ εὐηλατα ἀφικόμενος δὲ ὅπου ἢν αὐτοῖς τὰ φρούρια και ἡ φυλακή, ἐνταῦθα ἐδειπνοποιείτο, ὡς προὶ τῷ ὑστεραίς θηράσων.

17 "Ηδη δε έσπερας γενομένης ή διαδοχή τή πρόσθεν φυλακή έρχεται όκ πολεως και ίππείς και πεζοι. Ιδοξεν ούν αυτώ πολλή στρατιά παρείναι δύο γαρ όμου ήσαν φυλακαί, πολλούς TO BUTTOS THEY EXWY IMPERS HOL WELOUS. IBOULEU. σανο οδυ πρώτιστου είναι λεηλατήσαι έπ τῆς Μηδικής, και λαμπρότερου τ' Δυ φανήναι το έργου της θηρας και Ικρείων Δυ πολλήν αφθονίαν ένομιζε γενέσθαι, ούτω δη πρω άναστας γγε το στράτευμα, και τους μέν πεζους κατελιπεν άθρόους εν τοίς μεθοριοις, αίτος δε τοίς ζηποις προσελασας προς τα των Μηδων φρουρια, τους μέν βελτίστους καὶ πλειστους έχων μεθ' έαυτοθ ένταθθα κατεμείνεν, ώς μή βοηθοίεν οι φρουροι τών Μηδων έπι τους καταθέοντας, τους δ' έπιτη. δείους άφηκε κατά φυλάς άλλους άλλοσε κατα-Beiv, nas entheve mepißahautvous orm ris entruyγάνοι έλαυνειν προς έαυτον.

Οι μέν δη ταύτα έπραττον. 18. σημανθέντων δε τῷ Αστυάγει ότι πολεμιοί είσιν ἐν τῆ χωρα, ἐξεβοήθει και αὐτος πρὸς τὰ όρια συν τοῖς περί

## CYROPAEDIA, 1 ov 16-18

of Asseria and Media there was plenty of game that because of the war had not been hunted, he desired to go out thither. Accordingly, that he might bunt without danger, he took along a large force of cavalry and targeteers, who were to drive the game out of the thickets for bun into country that was open and suitable for nd og. And when he arrived where their frontier forts and the garnson were there he dined, planning to hunt early on

the following day

17 And now when evening had come, the relief- the corps for the former garrison came from the city, for both both horse and foot. He thought, therefore, that Notes he had a large array at hand, for the two garraons were there together and he hinrself had come with a large force of cava ry and infantry. Accordingly, he decided that it was best to make a forey into the Me ben territory and he thought that thus the explort of the hunt would appear more brilliant and that the number of animals exptured would be immense. And so, riving early he led his army out , the a fantry he left together at the frontier, while he lumiself rading up with the horse to the outposit of the Medes, took his stand there with most of his bravest men about bins, to prevent the Median guards from coming to the rescue against those who were scouring the country, and he sent out the proper men in divisions, some in one direction, some in another to scour the country, with orders to capture whatever they came upon and bring it to han.

So they were engaged in these operations, 18 But when word was brought to Astyages that there were enemies in the country, he humself sallied forth to

αὐτὸν καὶ ὁ νός αὐτοῦ ὡσαύτως σὺν τοῖς παρατυχοῦσιν ἱππόταις, καὶ τοῖς ἄλλους δὲ ἐσήμαινε πᾶσιν ἐκβοηθεῖν. ὡς δὲ εἶδον πολλοὺς ἀνθρώπους τῶν ᾿Ασσυρίων συντεταγμένους καὶ τοὺς ἰππέας ἡσυχίαν ἔχοντας, ἔστησαν καὶ οἱ Μῆδοι.

'Ο δὲ Κύρος όρῶν ἐκβοηθοῦντας καὶ τοὺς ἄλλους πασσυδί, ἐκβοηθεῖ καὶ αὐτὸς πρῶτον τότε ὅπλα ἐνδύς, οῦποτε οἰόμενος οῦτως ἐπεθύμει αὐτοῖς ἐξοπλίσασβαι μάλα δὲ καλὰ ἡυ καὶ ἀρμόττοντα αὐτῷ ἃ ὁ πάππος περὶ τὸ σῶμα ἐπεποίητο. οῦτω δὲ ἐξοπλισάμενος προσήλασε τῷ ἴππῳ, καὶ ὁ ᾿Αστυάγης ἐθαύμασε μὲν τίνος κελεύσαντος ῆκοι, ὅμως δὲ εἰπεν αὐτῷ μένειν παρ' ἑαντόν.

 'O δε Κύρος ώς είδε πολλούς ίππέας Αντίους, ήρετο, 'Η ούτοι, έφη, ώ πάππε, πολέμιοι είσιν, οι εφεστήκασι τοις Ιπποις ήρέμα,

Πολέμιοι μέντοι, έφη.

\*Η και έκείνοι, ξφη, οι έλαύνοντες:

Κάκεϊνοι μέντοι.

Νή του Δί', έφη, & πάππε, άλλ' σῦν πονηροί γε φαινόμενοι καὶ ἐπὶ πονηρών ἰππαρίων ἄγουσιν ήμῶν τὰ χρήματα οὐκοῦν χρὴ ἐλαίνειν τινὰς ἡμῶν ἐπ' αὐτούς.

'Αλλ' οὐχ όρφς, ἔφη, ὧ παῖ, δσου τὸ στίφος τῶυ ἱππέωυ ἔστηκε συντεταγμένου; οἱ ἡυ ἐπ' 62

# CYROPAEDIA, I. DV 18-10

the frontier in person with his body-guard, and likewise his son with the knights that happened to be at hand marched out, while he gave directions to all the others also to come out to his assistance. But when they saw a large number of Assyrian troops drawn up and their cavalry standing still, the Medes also came to a halt.

When Cyrus saw the rest marching out with Cyrus possall speed, he put on his armour then for the first to the livest time and started out, too; this was an opportunity that he had thought would never come-so cager was he to don his arms, and the armour that his grandfather had had made to order for him was very beautifu, and fitted him well. Thus equipped he rode up on his horse. And though Astyages wondered at whose order he had come, he nevertheless told the lad to come and stay by his side.

19. And when Cyrus saw many horsemen over against them, he asked: "Say, grandfather," said he, "are those men enemies who sit there quietly upon their horses?"

"Yes, indeed, they are,' said he-

"Are those enemies, too,' said Cyrus, "who are riding up and down?"

"Yes, they are enemies, too."

"Well then, by Zeus, grandfather," said he, "at any rate, they are a sorry looking lot on a sorry lot of nags who are raiding our belongings. Why, some of us ought to charge upon them."

"But don't you see, my son, said the king, "what a dense array of cavalry is standing there in

### VENORHON

εκείνους ήμεις ελαύνωμεν, ύποτεμούνται ήμας πάλιν [έκεινοι] ήμαν δε ούπω ή ίσχυς παρεστιν.

'Αλλ' ήν σύ μένης, έφη ὁ Κύρος, καὶ ἀναλαμβανης τοὺς προσβοηθούντας, φοβιήσονται οὕτοι καὶ οὐ κινήσονται, οἱ δ' ἄγοντες εὐθυς ἀφήσουσι τὴν λείαν, ἐπειδὰν ἴδωσί τινας ἐπ' αὐτοὺς Ελαυνοντας,

20. Ταυτ είποντος αὐτοῦ ἔδοξέ τι λέγειν τῷ Λοτυάγει. καὶ ἄμα θαυμαζων ὡς καὶ ἐφρόνει καὶ ἐγρηγορει κελευει τον νιον λαβόντα τάξιν ἱππέων ἐλαύνειν ἐπὶ τους ἄγοντας τὴν λείαν. Έγὼ δέ, ἐφη, ἐπὶ τούσδε, ἢν ἐπὶ αὰ κινῶνται, ἐλῶ, τωστε ἀναγκασθήσονται ἡμῶν προσέχειν τὸν νοῦν.

Ούτω δη ό Κυαξάρης λαβών των δρρωμένων Ιππων τε και ἀνδρών προσελαυνει και ό Κύρος ώς είδεν ὑρμωμένους, εξυρμά, και αὐτος πρώτος ήγειτο ταχεως, και ὁ Κυαξάρης μέντοι έφε πετο, και οἱ ἄλλοι δε οὐκ ἀπελειποντο. ὡς δὲ είδου αὐτους πελαζοντας οἱ λεηλατοῦντες, εὐθυς ἀφέντες τὰ χρηματα ἔφευγον. 21 οἱ δ' αμφὶ τον Κῦρον ὑπετέμνοντο, και οὐς μὲν κατελαμβανον εὐθυς ἔπαιον, πρώτος δὲ ὁ Κῦρος, δσοι δὲ παραλλαξαντες αὐτῶν ἔφθασαν, κατύπιν τούτους ἐδιωκον, και οὐκ ἀνίσσαν, ἀλλ' ῆρουν τινὰς αὐτῶν.

"Ωσπερ δε κύων γενναίος ἄπειρος ἀπρονοήτως φέρεται προς καπρον, ούτω καὶ ο Κύρος εφερετο.

A besieve MSS., Dimoori, Samppe, beneketed by Hug, Marcount, Jeffelt (semal)

<sup>\*</sup> Amy hald , salow xxR \* Sewer F, Edd. , sevent xxDR

## CYROPAEDIA, L iv 19-21

line? If we charge upon those over there, these in turn will cut us off, while as for us, the main body

of our forces has not yet come '

"But if you stay here," said Cyrus, "and take up the reinforcements that are coming to join us, these fellows will be afraid and will not stir, while the raiders will drop their booty, just as soon as they see

some of us charging on them."

20. It seemed to Astynges that there was some-thing in Cyrus a suggestion, when he said this. And the lattice while he wondered that the boy was so shrewd and wide-awake, he ordered his son to take a division of the cavalry and charge upon those who were carrying off the spoil "And if," said he, "these others make a move against you, I will charge upon them, no that they will be forced to turn their attention to 110.22

So then Cyanares took some of the most powerful horses and men and advanced. And when Cyrus saw them starting, he rushed off and soon took the lead, while Cyanares followed after, and the rest also were not left behind. And when the foragers saw them approaching, they straightway let go their booty and took to flight. 21 But Cyrus and his followers tried to cut them off, and those whom they caught they at once struck down, Cyrus taking the lead, and they pursued hard after those who succeeded in getting past, and they did not give up but took some of them prisoners.

As a well-bred but untrained hound rushes reck- its reckies lessly upon a boar, so Cyrus rushed on, with regard derive

6ς

μόνον όρθε το παίειν τον άλισκόμενου, άλλο δ΄

ουδέν προνοών.

Οί δε πολέμιοι ώς έωρων πονούντας τούς σφετέρους, προυκινησαν το στίφος, ώς παυσομένους τού διωγμού, έπει σφάς ίδοιεν προορμησαντας. 32 ά δε Κύρος ουδεν μαλλον άνιει, άλλ' ὑπὸ τῆς χαρμονῆς ἀνακαλῶν τὸν θείων εδιωκε καὶ ἰσχυράν τῆν φυγην τοῖς πολεμιοις κατέχων ἐποίει, καὶ ὁ Κυαξυρης μέντοι ἐφειπετο, Ισως καὶ αἰσχυνομένος τὸν πατέρα, καὶ οἱ ἄλλοι δὶ εἴποντα, προθυμοτέροι δυτές ἐν τῷ τοιουτο εἰς τὸ διωκειν καὶ οἱ μὴ πανυ πρὸς τους ἐναντίους ἄλκιμοι δυτές.

Ο δε 'Αστυάγης ώς έωρα τοὺς μέν ἐπρονοήτως διωκοντας, τους δε πολεμιους άθρόους τε καὶ τεταγμενους ὑπαντώντας, δεισας περι τε τοῦ υἰοῦ καὶ τοῦ Κυρου μή εἰς παρεσκευασμένους ἀτάκτως ἐμπεσόντες παθοιεν τι, ἡγείτο ενθυς προς τους

\*royemions

23 Οί δ' αὐ πολέμισι ώς είδον τοὺς Μήδους προκινηθεντας, διατειναμενοι οι μεν τὰ παλτὰ οι δε τὰ τοξα εἰστηκεσαν, ὡς αὐ, ἐπειδη εἰς τοξενμα ἀφιποιντο, στησομένους, ώσπερ τὰ πλειστα εἰωθεσαν ποιεῖν, μέχρι γὰρ τοσούτου, όποτε ἐγγυτατα γένοιντο, προσηλαυνον ἀλληλοις καὶ ἡπροβολίζοντο πολλακις μέχρι ἐσπέρας ἐπεὶ δὲ ἐωρων τοὺς μέν σφετέρους φυγή εἰς ἐαυτους φερουενους, τους δ' ἀμφι τον Κυρον ἐπ' αὐτους ομοῦ ωγομένους, τὰν δε ᾿Αστυαγην σὰν τοῖς ἴπποις

1 årfer y, Bdd , åreets nuR

<sup>&</sup>lt;sup>3</sup> de al. dreibh Hag de bh, dreibh Murchant, Gamull 3 de la-dreibh 3 ltt. , &AA' ux

# CYROPAEDIA, I iv at-25 .

for nothing but to strike down every one he overtook and reckless of anything else.

The enemy, however, when they may their comrades hard pressed, advanced their column in the hope that the Medes would give up the pursuit on seeing them push forward. 22 But none the more did Cyrus give over, but in his lattle-joy he called to his uncle and continued the pursuit, and pressing on he put the enemy to headlong flight, and Cyatares did not fail to follow, partly perhaps not to be shamed before his father, and the rest like wise followed, for under such circumstances they were more eager for the pursuit, even those who were not so very brave in the face of the enems.

But when Astyages mw them pursuing residently and the enemy advancing in good order to meet them, he was afruid that something might happen to his son and Cyrus, if they fell in disorder upon the enemy in readment for battle, and straightway be

advanced upon the foe

33 Now the enemy on their part, when they may the Medes advance, halted, some with spears possed, others with bows drawn, expecting that the other side would also halt, as soon as they came within bow-shot, just as they were accustomed generally to do, for it was their habit to advance only so far against each other, when they came into closest quarters, and to skirm-sh with missiles oftentimes till evening. But when they saw their comrades rushing in flight toward them, and Cyrus and his followers bearing down close upon them, and Astyages with his osvalry getting already within

έντος γυγνόμενου ήδη τοξεύματος, έκκλίνουσε καί

φεύγουστε όμοθεν διωκοντας άνα κράτος.

"Ηιρουν δε πολλούς και τους μεν άλισκομένους Fragor cal improve nat dubpas, rous be minrouras κατέκαινου καλ ού προσθεν έστησαν πριν' προς τοίς πεζοίς των Ασσυριών δγένοντο. Ανταύθα udvros delaures un cas dredpa res pertur brein, entoyor.

24 Εκ τούτου δή άνηγεν ο Αστυάγης, μάλα χαίρων και τή ίπποκρατια, καὶ τὸν Κύρον οὐκ έχων δ τι γρή λέγειν, αίτιον μέν δυτα ειδώς του έργου. μαινομένον δε γνηνωσκών τή τόλμη. και γάρ τοτε άπιοντων οίκαδε μονος των άλλων έκείνος ούδεν άλλο ή τους πεπτωκοτας περιελαυνων έθεατο, καλ μολις αύτον άφελκυσαντές οι έπι τούτο ταγθέντες προσήγαγον το Αστυαγεί, μάλα έπίπροσθεν ποιουμένον τούς προσαγοντας, ότι έωρα το πρόσωπον του παπικου δυριωμένου έπι τή θές τβ αύτου.

25 Έν μέν δη Μήδοις ταυτα έγεγένητο, καὶ οί τε δλλοι παντες τον Κύρον διά στοματος είχαν και έν λογφ και έν φδαϊς, ό το 'Αστυαγής και προσθεν τιμών αύτον τοτε ύπερεξεπεπληκτο έπ' αύτώ. Καμβύσης δε ό του Κυρου πατήρ ήδετο μέν πυνθανομένος ταύτα έπει δ' ήκουσεν έργα ανδρος ήδη διαγειριζομένον τον Κύρον, απεκαλει δή, όποις τά έν Περσαις επιχωρια επιτελοιη και ο Κύρος δέ Ανταύθα λέγεται είπειν ότι απιέναι βουλοιτο, μή ο πατηρ τι άγθοιτο και ή πόλις μεμφοιτο. και τώ

<sup>2</sup> well Dindorf, Hug, well 4 MSS., Gamoll, Marchant, Bruitenbach, at al.

## CYROPABDIA, I by 23-24

bow shot, they broke and fled with all their might from the Medes who followed hard after them.

The Medea caught up with many of them, and those whom they overtook they amote, both men and horses, and the fanen they slew. Nor did they stop, until they came up with the Amyrian infantry. Then, however fearing lost some greater force might be lying in ambush, they came to a halt.

24 Then Astrages marched back greatly rejote. To vistary Ing over the sectors of his cavary but not knowing due to him what to say of Cyrus, for though he realized that his grandson was responsible for the outcome, yet he recognized also that he was frenzied with daring And of this there was further evidence, for, as the rest made their way homeward, he did nothing but ride around alone and goost upon the slam, and only with difficulty did those who were detailed to do so succeed in dragging him away and taking him to Astyages, and as he came, he set his escort well before him, for he saw that his grandfather a face was angry because of his gloating upon them

25 Such was his life in Media, and Cyrus was not only on the tongues of all the rest both in story and in song, but Astrages also, while he had esteemed him before, was now highly delighted with him. And Cambysea, Crrus a father, was pleased to learn this. But when he heard that Cyrus was already performing a man a deeds, he summoned him home to complete the regular curriculum in And tyrus also, we are told, said then that he wished to go home, in order that his father might not feel any displeasure nor the state be disposed to

"Автыбуы ві Моны еїнах йнаучайнь финифиция

GUTOF.

Lade on import to actif cour of autor dwelli per hadrin aus alla ovocernaous molla busques cas did to debete autor cas dua bimidat bywe реуалас во пото вобра весобы скирая как distour indestair cas exploore areas arecorn be так Коров проиментов анагтес ная малеес ная filiare and defore and peporter of immor and Actuarys aires an audera imagas bette or ba примя втоетрефесия. 26 км. Киров ве митор Leveral and makhois baspools away mandas would be dupa diadourae ducur autor tois gliescorais ur "Anthony and discount that is not by sive στολον την Μηδικον δεδυστα δούναι τινα (δήλου ETS TOUTH BY MALIETE HOMOGETO TOUT MENTOS haddores sai defautious ta dapa heyetai 'Aerud ум вивочуний, Автиограр ве верименов Кира иноперфия, тоо ве нали то аноперфия еге Mudous and service Es Boules & nonne, sue nos water street on or un aconfronterer. In System of the To the before Astrony to terre decorate пифия ботор Корос стестеглен.

27 ha δε δει και παιδικού λόγου δπιμισσθήσαι, Μόγεται, ότα Κυρος όπης: και όπηλλαντούτο απ άλληλων, τους συγγενείς φιλούστας τῷ στοματι αποπεμπεσθαι αύτου τομφ Περσικῷ και γκρ τῦν έτι τουτο ποιουσι Περσαις ἀνδρα δε τενα τῶν

A unit time 'Hag martiner towned materiles' Marchint.

I have for recorp in Hag H on deter for recorp by y
fixed to recorp with the lift for tentines of al., detered
for record H J, Mulier, towned, Marchant, et al.

## CYROPAEDIA, I iv 25-27

criticise, and Astyages, too, thought it expedient to send him home.

So he let him go and not only gave him the norman horses that he desired to take, but he packed up to Feetle many other things for him because of his love for him and also because be cherished high hopes that his grandson would be a man able both to help his friends and to give trouble to his enemies. And everybody, both boys and men, young and old, and Astyages himself, escorted him on horseback as he went, and they say that there was no one who turned back without tears. 26 And Cyrus also, It is said departed very tearfuly. And they say that he dutributed as prese to among his young friends many of the things that Astrages had given to him, and finally he took off the Median robe which he had on and gave it to one whom he loved very dearly. It is said, however, that those who received and accepted his presents carried them to Astyages, and Astyages received them and returned them to Cyrus, but Cyrus sent them back again to Media with this message. " If you wish me ever to come back to you again, grandfather, without having to be sahamed, permit those to whom I have given snything to keep it." And when Astyages heard this, he did as Cyrus's letter bade.

27 Now, if we may relate a sentimental story, we A are told that when Cyrus was going away and they story were taking leave of one another, his kinsmen bade him good bye, after the Persian custom, with a kiss upon his are. And that custom has survived, for so the Persians do even to this day. Now a certain

Μήδων μάλα καλδυ κόνμαθου όντα έκπεπληχθαι πολύν τινα χρονου έπε τῷ κάλλει τοῦ Κύρου, ήνικα δὲ έωρα τοὺς συγγενεῖς φιλοῦντας αὐτόυ, ὑπολειφθῆναι ἐπει δ' οἱ ἄλλοι ἀπῆλθου, προσελθεῖν τῷ Κύρφ καὶ εἰπεῖν, Ἐμε μόνον οὐ γιγνώσκεις τῶν συγγενῶν, ἄ Κῦρε;

Τί δέ, εἰπεῖν τὰν Κῦρον, ἡ καὶ σὰ συγγενὴς εἰ, Μάλιστα, φάναι

Ταῦτ' ἄρα, εἰπεῖν τον Κῦρον, καὶ ἐνεώρας <sup>1</sup> μοι· πολλακις γὰρ δοκῶ σε γυγνώσκειν τοῦτο ποιοῦντα.

Προσελθείν γαρ σοι, έφη, ἀεὶ βουλόμενος ναὶ μὰ τοὺς θεοὺς ήσχυνόμην.

'Αλλ' οὐκ ἔδει, φάναι τὸν Κύρον, συγγενή γε ὄντα· ἄμα δὲ προσελθόντα φιλήσαι αὐτόν.

28 Καὶ τὸν Μῆδον φιληθέντα ἐρέσθαι, "Η καὶ ἐν Πέρσαις νομος ἐστὶν οῦτος συγγενεῖς φιλεῖν;

Μάλιστα, φάναι, δταν γε έδωσιν άλληλους διά χρόνοι ή ἀπίωσί ποι ἀπ' άλληλων.

"Ωρα Δυ είη, έφη ο Μήδος, μάλα πάλιν σε φιλεῖν έμε ἀπέρχομαι γάρ, ὡς ὀρῆς, ῆδη.

Οῦτο καὶ τὰν Κθρον φιλήσαυτα πάλιν ἀποπέμπειν καὶ ἀπιέναι. καὶ ὁδόν τε οῦπω πολλὴν διηνύσθαι <sup>3</sup> αὐτοῖς καὶ τὰν Μήδον ῆκειν πάλιν

<sup>1</sup> dresspas y, Edd. , dropfe xzR.

<sup>1</sup> Siproafai R. Edd , Stephafai X2 , Bicknabafai y

## CYROPAEDIA, I. iv. 27-28

Median gentleman, very noble, had for some considerable time been struck with Cyrus's beauty, and when he saw the boys kinsmen kissing him, he hing back. But when the rest were gone, he came up to Cyrus and said: "Am I the only one of your kinsmen, Cyrus, whom you do not recognize as such?"

"What," said Cyrus, "do you mean to say that

you, too, are a kinsman?

"Certainly," said he.

"That is the reason, then, it seems," said Cyrus "why you used to stare at me, for if I am not mistaken, I have often noticed you doing so."

"Yes," said he, "for though I was always desirous of coming to you, by the gods I was too

bashful."

"Well, you ought not to have been—at any rate, if you were my kinsman," said Cyrus; and at the same time he went up and kissed him.

28. And when he had been given the kiss, the Mede asked "Really, is it a custom in Persia to

kiss one's kinsfolk?"

"Certa nly," said he; "at least, when they see one another after a time of separation, or when they part from one another."

"It may be time, then, for you to kiss me once again," said the Mede; "for, as you see, I am parting

from you now "

And so Cyrus kissed him good-bye again and went on his way. But they had not yet gone far, when the Mede came back with his horse in a

ίδρουντι τφ εππφ' καὶ τὸν Κύρον ἰδόντα, 'Αλλ' ή, φάναι, ἐπελάθον τι ὧν ἐβούλον εἰπείν;

Μὰ Δία, φάναι, άλλ' ήκω διὰ χρόνου

Καὶ τὸν Κῦρον εἰπειν, Νη Δί, δ σύγγενες, δι'

δλέγου γε.

Ποίου δλίγου, είπεῖν τὸν Μηδον, οὐκ οἰσθα, φάναι, δ Κῦρε, ὅτι καὶ ὅσον σκαρδαμύττα χρόνον, πάνυ πολύς μοι δοκεῖ είναι, ὅτι οὐχ ὁρῶ σε τότε τοιοῦτον ὄντα:

`Ευταύθα δή του Κύρου γελάσαι τε έκ των ξμπροσθευ δακρύων και είπειν αύτῷ θαρρείυ ἀπιουτι, ότι παρέσται αύτοις όλιγου χρουου, ώστε ὀρᾶν ἐξέσται κᾶν βούληται ἀσκαρδαμυκτί.

#### ٧

1 'Ο μέν δη Κύρος ούτως άπελθών ἐν Πέρσαις ἐνιαυτον λέγεται ἐν τοῖς παισίν ἔτι γενέσθαι. καὶ τὸ μέν πρώτον οἱ παίδες ἔσκωπτον αὐτὸν ὡς ήδυπαθεῖν ἐν Μήδοις μεμαθηκώς ήκοι· ἐπεὶ δὲ καὶ ἐσθίοντα αὐτὸν ἑώρων ὥσπερ καὶ αὐτοὶ ἡδέως καὶ πίνοντα, καὶ εἴ ποτ' ἐν ἑορτῆ εὐωχία γένοιτο, ἐπιδιδόντα μάλλον αὐτὸν τοῦ ἑαυτοῦ μέρους ἠσθάνοντο ἡ προσδεομενον, καὶ πρὸς τούτοις δὲ τἄλλα κρατιστεύοντα αὐτὸν ἑωρων ἑαντῶν, ἐνταῦ-θα δὴ πάλιν ὑπέπτησσον αὐτῷ οἱ ἡλικες

Έπεὶ δὰ διελθών τὴν παιδείαν ταύτην ήδη εἰσῆλθεν εἰς τοὺς ἐφήβους, ἐν τούτοις αἄ ἐδόκει

### CYROPAEDIA, I iv 28-v 1

lather. And when Cyrus saw him he said "Why, how now? Did you forget something that you intended to say?"

"No, by Zeus," said he, "but I have come back

after a time of separation."

"By Zeus, cousin," said Cyrus, "a pretty short

time."

"Short, is it?" said the Mede; "don't you know, Cyrus, said he, "that even the time it takes me to wink seems an eternity to me, because during that time I do not see you, who are so handsome?"

Then Cyrus laughed through his tears and bade him go and he of good cheer, for in a little while he would come back to them, so that he might soon look

at him-without winking, if he chose

#### ٧

I Now when Cyrus had returned, as before cyrus narrated, he is said to have spent one more year in reducation the class of boys in Persia. And at first the boys in Persia were inclined to make fun of him, saying that he had come back after having learned to live a life of luxurious ease among the Medes. But when they saw him eating and drink ag with no less relish than they themselves, and, if there ever was feasting at any celebration, freely giving away a part of his own share rather than asking for more, and when, in addition to this, they saw him surpassing them in other things as well, then again his comrades began to have proper respect for him

And when he had passed through this discipline and had now entered the class of the youths, among these

sparterever sal jukerûs û ypês bat saptepûs sat sikoumset toet spesjivtipout sal setbojuset rolt ûpyoust.

1 Προτουτος δέ του χρουσο ό μεν Αστυσγης έν τοις Μποσες άποθυησειες α δε Κυαξαρης ο του "Αστυσγούς παις της δε Κυρου μητρος αδελφος,

THE BRUILDINGS GOVE THE MICHEL

О ве тир Аввуріин Вавіденя катевтрацийнея раз жантис Хорова фодон жаржоды, ниппавон ба wewenpierer you Apadiese Basikia uwngoon bl Exwe you can Transitive walters we be an Banthenve transfer is rove Minhous audereis maintent. martur ye tan menê palimi dinfern. Layupotator THE THE STYLE OF LAW TOLTO SCORES SINGS 3 OFTER be because week to rook of autor wanter and **Ψρος Κραϊσού των Λυδών Βασιλία σαι προς του** Кантадовия настрое Фритах анфотероих как whos Haddayonas and Inface and whos happe and Killings, to mer too buildakkur toos Mincour aas Hepone, kayar we payaka v ely vauva iden and iegups sas espectacora sie testo eds impassas allahoic veroination eler an applicationer a my vir airous dilutas asternosi, est by fanctor two this will correct antaget perfect day of use by any TOUR LOYOUR TOUTOIS TELEGRAPOR TURNING HET MUTO emotouves, of he was hopout was yourselv deaves-Someon would van an rosalita to auto

4 Κυαξαρης δε ο του Λατυαγους παίς]\* έπει φαθαιοτό την τ' έπιβουλην και την παραππευήν

<sup>1</sup> gate Zenne Ribl. gab M90 2 p. no. Max. In or brunketed by Rug. Geneall, Marchant. Brestenton's et al.

### CYROPAEDIA, I v I 4

in turn he had the reputation of being the best both in attending to duty and in endurance, in respect toward his elders and in obedience to the officers.

2. In the course of time Astyages died in Media, and Cyaxares, the son of Astrages and brother of Cyrus a mother, succeeded to the Median throne

At that time the king of Amyria had subjugated America all Syria, a very large nation, and had made the king with of Avalua his vasgal, he already had Hyrcama under composit his dominion and was closely besetting Bactria. he thought that if he should break the power of the Medea, he should easily obtain dominion over all the nations round about , for he considered the Medea the strongest of the neighbouring tribes. 3. Accordingly, he sent around to all those under his away and to Crossus, the king of Lydia, to the king of Cappadocia, to both Phryguss, to Paphlagonia, India, Caria, and Cilicia, and to a certain extent also he misrepresented the Medes and Persians, for he said that they were great, powerful nations, that they had intermarried with each other, and were united in common interests, and that unless some one attacked them first and broke their power, they would be likely to make war upon each one of the nations singly and subjugate them. Some, then, entered into an alturnee with him because they actually behaved what he said, others, because they were bribed with gifts and money, for he had great wealth

4. Now when Cyaxares heard of the plot and of The Make the warlike preparations of the nations allied against Person

των συνισταμένων έφ' έαντόν, αὐτός τε εὐθέως δσα ἐδύνατο ἀντιπαρεσιευάζετο καὶ εἰς Πέρσας ἔπεμπε πρός τε τὰ ποινον καὶ πρὸς Καμβυσην τὰν τὴν ἀδελφὴν ἔχοντα καὶ βασιλεύοντα ἐν Πέρσαις. ἔπεμπε δὲ και προς Κύρον, δεομενος αὐτοῦ πειρασθαι ἄρχοντα ἐλθεῖν τῶν ανδρῶν, εΙ τινας πέμποι στρατιώτας το Περσῶν κοινόν. ἤδη γὰρ καὶ ὁ Κύρος διατετελεκὸς τα ἐν τοῖς ἐφήβοις δίκα ἔτη ἐν τοῦς τελειοις ἀνδράσιν ἢν.

5. Οὐτω δη δεξαμενου τοῦ Κύρου οἱ βουλεύοντες γεραίτεροι αἰροῦνται αὐτον ἄρχοντα τῆς εἰς Μηδους στρατιᾶς Εδοσαν δε αὐτῷ και προσελέσθαι διακοσίων ἐκαστῷ τότταρας ἔδωκαν προσελέσθαι καὶ τούτους ἐκ τῶν ὁμοτίμων τήγνονται μὲν δη οὐτοι χίλιοι τῶν δ΄ αὖ χιλιοι τῶν δ΄ αὖ χιλιοι τῶν δ΄ αὐ χιλιοι τουτων ἐκαστῷ ἔταξαν ἐκ τοῦ δημου τῶν Περσῶν δέκα μεν πελταστάς προσελέσθαι, δίκα δε σφενδονητας, δέκα δὲ τοξότας και οὐτως ἐγίνοντο μυριοι μεν τοξοται, μυριοι δε πελτασταί, μύριοι δε σφενδονῆται χωρὶς δὲ τουτων εἰ χιλιοι ὑπῆρχον, τοσαύτη μὲν δὴ στρατιὰ τῷ Κύρῷ ἔδοθη.

6. Έπει δὶ ήρεθη τάχιστα, ήρχετο πρώτον ἀπὸ τῶν θεῶν καλλιερησιμενος δὶ τότε προσηρεῖτο τοὺς διακοσίους ἐπεὶ δὶ προσείλοντο καὶ οὐτοι δὴ τοὺς τέτταρας ἔκαστοι, συνέλεξεν κύτους καὶ εἰπε

τότε πρώτον έν αὐτοῖς τάδε.

7 'Ανδρες φίλοι, έγω προσειλόμην' μέν ύμας, ού νῦν πρώταν δοκιμάσας, ἀλλ' ἐκ παιδων ορῶν

<sup>1</sup> spectaldays yR, Hug, speckdaw xz, other Edd.

# CYROPAEDIA, I v 4-7

him, without delay he made what counter prepara make tions he could himself and also sent to Persia both proving to the general assembly and to his brother in law, thus Cambyses, who was king of Perma. And he sent word to Cyrus, too, asking him to try to come as commander of the men, in case the Pelsian state should send any truops. For Cyrus had by this time completed his ten years among the youths also and was now in the class of mature men

5 50 Cyrus accepted the invitation, and the elders in council chose him commander of the expedition to Media. And they further permitted him to choose two hundred poers to accompany him, and to each one of the two hundred peers In turn they gave authority to choose four incre, these also from the peers. That made a thousand. And each one of the thousand in their turn they bade choose in addition from the common people of the Persians ten targeteers, ten shingers, and ten bowmen. That made ten thousand bowmen. ten thousand targeteers, and ten thousand slingersnot counting the original thousand. So large was the army given to Cyrus.

6. Now as soon as he was chosen, his first a t was to consult the gods, and not til, he had sacrificed and the omens were propitious did he proceed to choose his two hundred men. And when these also had chosen each his four, he called them all together and then addressed them for the first time as follows

7. "My friends, I have chosen you not because I tyrus now see your worth for the first time, but because he trops

The "peers," or "equals in honour," were so called because to by amplyed equal ty of racian matters of ed ation, position, and offices of honour and distinction. See /ader, a.v.

ύμας & μέν παλλ ή πόλις νομίζει, προθύμως ταθτα έκπονούντας, δ δε αίσχρα της ται, παντελώς του-των άπεχομένους ών δ ένεκα αύτος τε ούκ άκων είς τόδε το τέλος εστεστην καὶ υμάς παρεκάλεσα

δηλώσαι ύμιν Βούλομαι.

8. Έγω γαρ κατενοήσα δτι οί πρόγονοι χειρονές μέν ήμων ούδεν εγενοντο ασπούστες γούν κάκεινοι вительнов вжер врув вретух пораветах в та μεντοι προσεκτησαντο τοιούτοι όντες ή τῷ τῶν Περσών ποινή άγαθον ή αύτοις, τουτ' ούκτι δυναμαι ίδειν 9 καιτοι έγω οίμαι ούδεμιαν άρετην άσχεισθαι υπ' άνθρωπων ώς μηδέν πλείον έχωσιν οί εσθλοι γενομενοι των πονηρών άλλ οί τε τών παραυτίκα ήδονων άπεχομενοι συχ ίνα μηδεποτε εύφρανθώσι, τουτο πραττουσιν, άλλ' ώς διά ταυτην την έγερατειαν πολλαπλασια είς τον έπειτα Хровов гофрановняют обты таравлявнавонтаг об τα λέγειν προθυμουμενοι δείνοι γενέσθαι σύχ ίνα εθ λέγοντες μυδέποτε παυσωνται, τούτο μελετώ. σιν, άλλ' ελπιζοντες τῷ λεγειν εὖ πειθοντες ανθροιπους πολλά και μεγάλα άγαθά διαπραξεσθαι οι τε αί τὰ πολεμικά μσπούντες ούγ ώς μαγόμενοι μηδέποτε παύσωνται, τοῦτ' ἐκπονοῦσιν, αλλά νομιζονται καὶ ούτοι τὰ πολεμικά άγαθοί γενομενοι πολύν μεν δλβον, πολλην δε εύδαιμοviar, μεγάλας δε τιμες και έαυτοίς και πόλει weptarbeen.

10 Е. бе терес табта вкионфоартес при тера καρπόν απ' αύτων κομίσασθαι περιείδον αύτους γηρα άδυνατους γενομενους, όμοιον δμοιγε δοκούσι

<sup>1</sup> derpáfarfa mylg<sup>2</sup>R<sup>3</sup> Edd. Barpáfarfa kyzR. 1 df re ab m y, Edd., and m vanta keR.

## CYROPARDIA, I v 7 10

I have observed that from your boyhood on you have been scalous a following out all that the state considers right and abstanning altogether from all that it regards as wrong. As for maself, I wish to make known to you why I have not bentated to assume this office and why I have notified you to som me

8 "I have come to realise that our forefathers were no whit worse than we. At any rate, they also spent their time in practiting what are considered the works of virtue. However, what they gained by being what they were, either for the commonwealth of the Persons or for themselves. I can by no means thicover 9 And yet I think that no virtue is practised by men except with the aim that the good, by being such, may have something more than the bad, and I believe that those who abstain from present pleasures do this not that they may never enjoy themselves, but by this seif restraint they prepare themselves to have many times greater enjoyment in time to come. And those who are eager to become able meakers study oratory not that they may never cease from speaking eloquently, but in the hope that by their eloquence they may persuade men and accompash great good. And those also who practise military science undergo this labour, not that they may never cease from fighting, but because they think that by gaining probeiency in the arts of war they will secure great wealth and happiness and honour both for themselves and for their country.

10 'But when men go through all this toil no key and then allow themselves to become old and feelile of wanting before they reap any fruit of their labours, they

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πεπορθέναι οίου εί τις γεωργός άγαθός προθυμηθείς γενέσθαι καὶ εὐ σπείρων καὶ εὐ φυτεύων, οπότε καρπούσθαι ταθτα δέοι, έφη του καρπου άσυγκόμιστου είς την γήν πάλιν καταρρείν. καλ εί τίς νε άσκητής πολλά πονήσας και άξιονικος γενόμενος άναγώνιστος διατελέσειεν, οὐδ' Δυ οὐτός μοι δοκεί δικαίως ἀναίτιος είναι ἀφροσύνης. 11. άλλ' ήμεῖς, δι δυδρες, μὴ πάθωμεν ταῦτα, άλλ' έπείπερ σύνισμεν ήμιν αὐτοίς ἀπὸ παίδων ἀρξάμενοι άσκηται δυτες τών καλών κάγαθών έργων. ίωμεν έπὶ τοὺς πολεμίους, οδς έγὰ σαφῶς ἐπίσταμαι ίδιώτας δυτας ώς πρός ήμας άγωνίζεσθαι. οὐ γάρ πω ούτοι ίκαυοί είσιν άγωνισταί, οξ αν τοξεύωσε και άκοντίζωσε και ίππεύωσεν έπεστημόνως, ήν δέ που πονήσαι δέη, τούτω λείπωνται, άλλ' ούτοι ιδιώται είσι κατά τούς πόνους ούδέ γε οίτινες ιλγρυπνήσαι δεον ήττωνται τούτου, άλλά καλ ούτοι ίδιώται κατά τον Επνον αὐδό γε οί ταθτα μεν έκανοί, άπαίδευτοι δέ ώς χρή καλ συμμάγοις καὶ πολεμίαις χρήσθαι, άλλὰ καὶ οὐτοι δήλον ώς των μεγίστων παιδευμάτων άπείρως evough.

12. Τμεῖς δε νυκτί μεν δήπου δσαπερ οἱ ἄλλοι ήμερα δυναισθ' ἀν ' χρησθαι, πόνους δε τοῦ ζην ήδεως ήγεμονας νομίζετε, λιμῷ δε ὅσαπερ ὅψφ διαχρησθε, ὑδροποσιαν δε ρῷον τῶν λεοντων φερετε, κάλλιστον δε πάντων καὶ πολεμικώτατον

<sup>1</sup> Montes av xxR, Edd. ; Mones in y (pou can,-

## CYROPAEDIA, I v 10-12

seem to me at least to be like a man who, anxious to become a good farmer, should sow and mant well but, when harvest-time came, should permit his crop to fall back again to the ground ungathered. And again, if an athlete after long training and after getting himself in condition to win a victory should then permet in refusing to compete, not even be. I ween, would rightly be considered guiltless of folly 11 But, fellow soldiers, let us not make this mistake, but, conscious that from our boyhood on we have practised what is good and honourable, let us go against the enemy, who, I am sure, are too untrained to contend against us. For those men are not yet valuant warriors, who, however sk Iful in the use of bow or spear and in horsemanship, are still found wanting if it is ever necessary to suffer hardship, such persons are mere tires when it comes to hardships. Nor are those men valient warriors, who are found wanting when it is necessary to keep awake, but these also are more time in the face of aleep. Nor yet are those men valiant warriors, who have these qualifications but have not been taught how they ought to treat comrades and how to treat enemies, but it is evident that they also are unacquainted with the most important branches of education.

12 "Nuw you, I take it, could make use of the the night just as others do of the day, and you advantages consider toil the guide to a happy life, hunger of the pulse you use regularly as a sauce, and you endure drinking plain water more readily than hons do, while you have stored up in your souls that best

κτήμα εἰς τὰς ψυχάς συγκεκόμισθε ἐπαινούμενοι γάρ μάλλον ή τοῖς ἄλλοις ἄπασι χαιρετε. τους δ' ἐπαίνου ἐραστὰς ἀναγκη ἱ διὰ τοῦτο πάντα μὲν πονον, πάντα δὰ κίνδυνον ἡδέως ὑποδύεσθαι.<sup>2</sup>

13. Εί δε ταύτα έγω λέγω περι ύμων άλλη γιγνωσκων, έμαυτον έξαπατώ. ὅ τι γάρ μὴ τοιούτον
άποβησεται παρ' ύμων, είς έμὲ τὸ ελλείπον ήξει.
άλλὰ πιστεύω τοι τῆ πειρα και τῆ ύμων είς έμὲ
εύνοια καὶ τῆ τῶν πολεμιων ἀνοια μη ψεύσειν με
ταύτας τὰς ἀγαθὰς ελπιδας, ἀλλὰ θαρροϋυτες ὁρμωμεθα, ἐπειδη καὶ ἐπειδῶν ἡμῦν γεγενηται τὸ
δοξαι τῶν ἀλλοτρίων ἀδικως ἐφιεσθαι. νῶν γαρ
Ιρχονται μὲν οἱ πολέμιοι ἄρχοντες ἀδικων χειρῶν,
καλοῦσι δὲ ἡμῶς ἐπικούρους οἱ φίλοι: τι οῦν ἐστιν
ἡ τοῦ ἀλεξασθαι δικαιστερον ἡ τοῦ τοῦς φίλοις
ἀρήγειν κάλλιου;

14. 'Αλλά μὴν κάκεῖνο οἷμαι ὑμᾶς θαρρεῖν, τὸ μὴ παρημεληκότα με τών θεῶν τὴν ἔξοδον ποιεῖσθαι· πολλά γάρ μοι συνοντες ἐπιστασθε οὑ μονον τὰ μεγάλα ἀλλὰ και τὰ μικρὰ πειρωμενον ἀει ὼπὸ

θεών δρμασθαι.

Τέλος είνα. Τι δεί έτι λέγειν, άλλ' όμεις μέν τούς ἄνδρας έλομενοι καὶ άναλαβοντες και τάλλα παρασκευασάμενοι ίτε εἰς Μήδους: έγω δ' έπανελθων πρός τὸν πατέρα προειμι δη, δπως τα τῶν πολεμίων ὡς ταχιστα μαθων οἶά έστι παρασκευά-

1 After dodyen AEtsE' add evilates vå strea

<sup>\*</sup> besterefai xyk. brobesefai z and e (above the line) ; briggs stactus th afric. Sik there - brobbeck Dindorf

of all possessions and the one most suitable to war. I mean, you enjoy praise more than anything else, and lovers of praise must for this reason glady undergo every sort of hardship and every tort of

danger

13 "Now if I say this concerning you while I believe the contrary to be true, I deceive myself utterly. For if any of these qualities shall fail to be forthcoming in you, the loss will fall on me. But I feel confident, you see, both from my own experience and from your good will toward the and from the ignorance of the enemy that these sanguine hopes will not deceive me. So let us set out with good heart, since we are free from the suspicion of even seeming to aim unjustly at other men a possessions. For as it is, the enemy are coming, aggressors in wrong, and our friends are calling us to their assistance. What, then, is more posteriable than to defend oneself, or what more notice than to assist one s friends?

14 "This, moreover, will I think, strengthen your confidence. I have not neglected the gods as we embark upon this expedition. For you have been with me enough to know that not only in great things but also in small I always try to begin.

with the approval of the gods.

"What more need I add?' he said in closing." Choose you your men and get them together, and when you have made the necessary preparations come on to Media. As for myself, I will first return to my father and then go on ahead of you, to learn as soon as possible what the plans of the enemy are and to make what preparations I may require, in

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ζωμαι δ τι δυ δέφμαι, δαως ώς κάλλιστα σύν θεφ δημυιζώμεθα.

Οί μεν δη ταθτα έπραττον.

#### VI.

1 Κύρος δὶ ἐλθὰν οἴκαδε καὶ προσευξάμενος Ἐστία πατρώα καὶ Διὶ πατρώω καὶ τοῖς ἄλλοις βεοῖς ώρματο ἐπὶ τὴν στρατείαν, συμπρούπεμπε δὶ αὐτον καὶ ὁ πατήρ. ἐπεὶ δὲ ἔξω τῆς οἰκιας ἐγένοντο, λέγονται ἀστραπαὶ καὶ βρονταὶ αὐτῷ αἴσιοι γενέσθαι. τούτων δε φακέντων οὐδὲν ἄλλο ἔτι οἰωνιζόμενοι ἐπορεύοντο, ὡς οὐδὲνα ἄν λύσαντα τα τοῦ μεγίστου θεοῦ σημεῖα. 2 προιοντι δὲ τῷ Κύρω ὁ πατὴρ ἡργετο λόγου τοιοῦδε.

'Ω παὶ, ότι μεν οἱ θεοὶ ῖλεψ τε καὶ εὐμενεῖς πέμπουσί σε καὶ ἐν ἰεροῖς δηλον καὶ ἐν οὐρανίοις σημείοις γυγνωσκεις δὲ καὶ αὐτός. ἐγὰ γάρ σε ταῦτα ἐπίτηδες ἐδιδαξάμην, ὅνως μὴ δι ἄλλων ἐρμηνέων τὰς τῶν θεῶν συμβουλιας συνιειης, ἀλλὰ αὐτὸς καὶ ὁρῶν τὰ ὁρατὰ καὶ ἀκουων τὰ ἀκουστὰ γιγνωσκοις καὶ μη ἐπι μαντεσιν είης, εἰ βοῦλοιντά σε ἐξαπατῶν ἔτερα λέγουτες ἡ τὰ παρὰ τῶν θεῶν σημαινομενα, μηδ' αὖ, εἴ ποτε ἄρα ἄνευ μάντεως

\* sweeps Pantandes, Gemoil, Marchant, Brestenbach .

eer(e)ter MSS., Duxlorf, et al.

A oblive he Abrares GR, Marchant, Breitenbach; oblive he Afranca xAH no one would fail to set oblive have abrares D for ATLANTA; sobite Afranca Dindorf oblive dysofosoma Lemmil (no one would fail to understand).

### CYROPAEDIA, I v ta-vi a

order that with God's help we may make as good a fight as possible."

They, for their part, proceeded to do as he had

#### VI

1. Now, when Cyrus had gone home and prayed to the ancestral Hertis, ancestral Zeus, and the rest of the out upon his way. And when they were out of the house it is said to have thursdered and lightened with happy auspices for him, and when this manifestation had been made, they proceeded, without taking any further auspices in the conviction that no one would make void the signs of the auprense god. 3. Then, as they went on, his father began to speak to Cyrus on this wise.

" My son, it is evident both from the sacrifices and

from the again from the skies that the gods are sending you forth with their grace and favour, and you yourself must recognize it for I had you taught this art on purpose that you might not have to learn the counsels of the gods through others as interpreters, but that you yourse f, both seeing what is to be seen and bearing what is to be heard, might understand for I would not have you at the mercy of the soothwavers in case they should wish to deceive you by saving other things than those revealed by the gods, and furthermore, if ever you should be without a mothwaver I would not have

you in doubt as to what to make of the divine

γενοιο, άποροία θείοις σημείοις δ τι χρώο, άλλά γυγνωσκων διά της μαντικής τὰ παρά των θεών

συμβουλευομένα, τούτοις πειθοιο.

3. Καὶ μέν δη, ὁ πάτερ, ἐφη ὁ Κῦρος, ὡς ἀν Τλεφ οἱ θεσι ὅντες ἡμὶν συμβουλεύειν εθέλωσιν, ὅσον δύναμαι κατὰ τὸν σον λόγον διατελῶ ἐπιμελομενος, μέμνημαι γάρ, ἔφη, ἀκούσας ποτό σου ὅτι εἰκότως ἀν καὶ παρὰ θεῶν πρακτικώτερος εἰη ὅσωτερ καὶ παρ᾽ ἀνθρωπων ὅστις μὴ ὁποτε ἐν ἀπόροις εἰη, τότε κολακεύοι, ἀλλ᾽ ὅτε τὰ ἄριστα πράττοι, τότε μαλιστα τῶν θεῶν μεμνῆτο καὶ τῶν φίλων ὁ ἔφησθα χρῆναι ὡσαύτως οὕτως ἐπιμέλεσθαι.

4. Οὐκοῦν νῦν, ἔφη, ὡ παῖ, διά γ' ἐκείνας τὰς ἐπιμελείας ἤδιον μέν ἔρχει προς τοὺς θεοὺς δεησόμενος, ἐλπίζεις δὲ μᾶλλον τεύξεσθαι ὧν ἀν δερ, ὅτι συνειδέναι σαυτῷ δοκεῖς οὐπωποτ' ἀμε-

λήσας αυτών:

Πάνυ μέν οθν, έφη, & πάτερ, ώς πρός φίλους

μοι δυτας τους θεους ούτω διακειμαι

δ. Τί γάρ, έφη, & παὶ, μέμνησαι ἐκείνα ἄ ποτε ἐδόκει ἡμίν ὡς ἄπερ δεδωκασιν οἱ θεοι μαθόντας ἀνθρωπους βέλτιον πραττειν ἡ ἀνεπι στημονας αὐτῶν ὅντας καὶ ἐργαζομένους μᾶλλον ἀνύτειν ἡ ἀργούντας καὶ ἐπιμελομενους ἀσφαλέστερον διαγειν¹ ἡ ἀφυλακτοῦντας, τούτων πέρι² παρέχοντας οὖν τοιούτους ἐαυτοὺς οἴους δεὶ, οὕτως ἡμῖν ἔδοκει δειν και αἰτεῖσθαι τὰγαθὰ παρὰ τῶν θεῶν;

6. Ναὶ μὰ Δι', έφη ὁ Κύρος, μέμνημαι μέν-

ke, lufyen Stophanna, Edd he lufyen MSS.

### CYROPABDIA, 1 vs. 2-6

revelations, but by your soothsayers art I would have you understand the counsels of the gods and obey them."

3. "Aye, father," said Cyrus, "as you have taught me, I always try to take care, as far as I can, that the gods may be gracious unto us and willingly give us counsel, for I remember," said he, "having once the secret heard you say that that man would be more skely to in praywhave power with the gods, even as with men, who did not fawn upon them when he was in adversity, but remembered the gods usuat of all when he was in the highest prosperity. And for one's friends also, you said one ought always to show one's regard in precisely the same way.

4 "Well, my son, said he, "and owing to that very regard do you not come to the gods with a better heart to pray and do you not expect more confidently to obtain what you pray for, because you feel consessus

of never having neglected them?

"Yes, indeed, father,' said he; "I feel toward

the gods as if they were my friends,"

5. "To be sure," and his father, "and do you add again remember the conclusion which once we reached—the who that as people who know what the gods have granted the fare better than those who do not, as people who work accomplish more than those who are idle, as people who are careful live more securely than those who are indifferent, so in this matter it seemed to us that these only who had made themselves what they ought to be had a right to ask for corresponding blessings from the gods?

6. "Yes, by Zeus, and Cyrus; "I do indeed

τοι τοιαῦτα ἀκούσας σου καὶ γὰρ ἀνάγκη με πείθεσθαι τῷ λόγφ καὶ γὰρ οἰδά σε λέγοντα ἀεὶ ώς οὐδε θεμις εἰη αἰτεῖσθαι παρὰ τῶν θεῶν οὕτε ἰππενειν μὴ μαθόντας ἰππομαχοῦντας κρατεῖν τῶν ἐπισταμένους τοξεύειν τοξεύοντας κρατεῖν τῶν ἐπισταμένους οὕτε μὴ ἐπισταμένους κυβερνῶν σώζειν εὕχεσθαι ναῦς κυβερνῶντας, οὐδὲ μὴ σπείροντάς γε σῖτον εὕχεσθαι καλὰν αὐτοῖς φύεσθαι, οὐδὲ μὴ φυλαττομένους γε ἐν πολέμφ σωτηρίαν αἰτεῖσθαι παρὰ γὰρ τοὺς τῶν θεῶν θεσμοὺς πάντα τὰ τοιαῦτα εἶναι τους δὲ ἀθέμιτα εὐχομένους ὁμοίως ἔφησθα εἰκὸς εἶναι παρὰ θεῶν ἀτυχεῖν ὧσπερ καὶ παρὰ ἀνθρώπων ὰπρακτεῖν τοὺς παράνομα δεομένους.

7 Έκείνων δε, ὧ παὶ, ἐπελάθου ἄ ποτε ἐγὼ καὶ σὰ ἐλογιζόμεθα ὡς ἰκανὸν εἴη καὶ καλὸν ἀνδρὶ ἔργον, εἴ τις δύναιτο ἐπιμεληθήναι ὅπως ὰν αὐτος τε καλος κὰγαθὸς δοκίμως γένοιτο καὶ τὰπιτήδεια αὐτός τε καὶ οὶ οἰκέται ἰκανῶς ἔχοιεν; τὰ δέ, τούτου μεγάλου ἔργον ὅντος, οὕτως ἐπίστασθαι ἀνθρώπων ἄλλων προστατεύειν ὅπως ἔζουσι πάντα τὰπιτηδεια ἔκπλεω καὶ ὅπως ἔσονται πάντες οἴους δεὶ, τοῦτο θαυμαστὸν δήπου ἡμῖν ἐφαίνετο εἶναι.

8. Ναὶ μὰ Δί, ἔφη, ὁ πάτερ, μέμνημαι καὶ τοῦτό σου λέγοντος συνεδόκει οὖν καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἄρχειν καὶ νῶν γ', ἔφη, ταὐτά μοι δοκεῖ ταῦτα, ὅταν πρὸς αὐτὸ τὸ ἄρχειν σκοπῶν λογίζωμαι. ὅταν μέντοι

# CYROPAEDIA, 1 vi. 6-8

remember hearing you say so, and all the more because I could not help but agree with what you said. For I know that you always used to say that those who had not learned to nde had no right to ask the gods to give them victory in a cavalry battle, and those who did not know how to shoot had no right to ask to excel In marksmanship those who did know how, and those who did not know how to steer had no right to pray that they might save ships by taking the helm, neither had those who del not sow at all any right to pray for a fine crop, nor those who were not watchful in war to ask for preservation, for a . that is contrary to the ordinances of the gods. You said, moreover, that it was quite as bkely that those who prayed for what was not right should fail of success with the gods as that those who asked for what was contrary to human saw should be disappointed at the bands of men."

7. "But, my son, have you forgotten the discussion the sale's you and I once had -that it was a great task and lask one worthy of a man, to do the best he could not only to prove himself a truly good and noble man but ano to provide a good aving both for himself and his househoad > And while this was a great task still, to understand how to govern other people so that they might have all the necessaries of life in abundance and might all become what they ought to be, this seemed

to us worthy of all admiration.

6. "Yes, by Zeus, father, said he, "I do remember your saying this also, and I agreed with you, too, that it was an exceedingly difficult task to govern well, and now, said he, "I hold this same opinion still, when I consider the matter and think of the proscuples of governing. When I look at other people,

γε πρὸς ἄλλους ἀνθρώπους ἰδὼν κατανοήσω οἶοι ὅντες ὁιαγίγνονται ἄρχοντες καὶ οἰοι ὅντες ἀνταγωνισται ήμιν ὅσονται, πάνν μοι δοκεί αἰσχρὸν εἶναι τὸ τοιούτους αὐτοὺς ὅντας ὑποπτῆξαι καὶ μὴ ἐθέλει» ἰέναι αὐτοῖς ἀνταγωνιουμένους οῦς, ὅφη, ἐγὼ αἰσθάνομαι ἀρξαμενος ἀπὸ τῶν ἡμετέρων φίλων τούτων ἡγουμένους δεῖν τὸν ἄρχοντα τῶν ἀρχομένων διαφέρειν τῷ καὶ πολυτελέστερον δειπνείν καὶ πλέον ἔχειν ἤνδον χρυσίον καὶ πλείονα χρονοι καθεύδειν καὶ πάντα ἀπονώτερον τῶν ἀρχομένων διάγειν. ἐγὼ δὲ οἶμαι, ὅφη, τὸν ἄρχοντα οὐ τῷ ῥαδιουργείν χρῆναι διαφέρειν τῶν ἀρχομένων, ἀλλὰ τῷ προνοεῖν καὶ φιλοπονεῖν.¹

9. 'Αλλά τοι, δόη, & παῖ, ἔνιά ἐστιν ὰ οὐ προς ἀνθρώπους ἀγωνιστέου, άλλά πρὸς αὐτὰ τὰ πράγματα, ἀν οὐ ῥάδιον εὐπόρως περιγενέσθαι. αὐτίκα δήπου οἰσθα ὅτι εἰ μὴ ἔξει τάπιτήδεια ἡ

ατρατιά, καταλελυσεταί \* σου ή άργή.

Ούκοῦν ταῦτα μέν, ἔφη, ὁ πάτερ, Κυαξάρης φησὶ παρέξειν τοῦς ἐντεῦθεν ἰοῦσι πᾶσιν οπόσοι ἀν ὦσι.

Τούτοις δή σύ, έφη, & παί, πιστεύων έρχει τοῖς παρά Κυαξάρου χρήμασιν;

Έγωγ', έφη ο Κύρος.

Τί δέ, ἔφη, αίσθα ἀπώσα αὐτῷ ἔστι; Μὰ τὸν Δί', ἔφη ἀ Κῦρος, οὐ μὲν δή.

<sup>&</sup>lt;sup>2</sup> φιλοπονούν y, Hug Gemoli, Marchant, Brettenbach , φιλοπονούν προθομούρωνου ππ.Κη<sup>2</sup>, Dindorf.
<sup>2</sup> κοναλελωσεται Cobet, Edd. , καναλέσσται MSS.

# CYROPAEDIA, I, vi. 8-0

however, and observe what sort of men those are who, in spite of their character, continue to rule over them, and what sort of opponents we are going to have, it seems to me an utter disgrace to show any respect for such as they are and not to wish to go to fight them. To begin with our own friends here, he continued, "I alwerve that the Medes consider it necessary for the one who governs them to surpass the governed in greater sumptionances of fare, in the possession of more money in his palace, in longer hours of aleep, and in a more laxurious manner of He, in every respect, than the governed. But I think," he added, "that the ruler ought to surpass those under his rule not in self-indulgence, but in taking forethought and willingly undergoing toil

9. "But let me tell you, my boy, said the other, "there are some instances in which we must wrestle not against men but against actual facts, and it is not no easy to get the better of these without trouble. For Minglish instance, you doubtless know that if your army does to move not receive its rations, your authority will soon come

to naught."

"Yes father," said he, "but Cyaxares save that he will turnish supplies for all who come from here. however many they be "

"But, my son, asid he, "do you mean to say that you are marching out trusting to the funds at the command of Cyaxares?"

"Yes, I do," said Cyrus.

"But say," said his father, "do you know how much he has?"

"No, by Zeus," said Cyrus, "I know nothing about it."

"Ομως δε τούτοις πιστεύεις τοῖς ἀδήλοις; ὅτι δε πολλών μέν σοι δεήσει, πολλά δε και ἄλλα νῦν ἀνάγκη δαπανάν ἐκείνου, οὐ γυγνώσκεις; ¹

Γυγνώσκω, έφη ό Κύρος.

Ην ούν, έφη, ἐπιλέπη αὐτὸν ή δαπάνη ή καὶ ἐκὰν ψεύσηται, πῶς σοι ἔξει τὰ τῆς στρατιᾶς;

Δήλου ότι οὐ καλώς. Δτάρ, ἔφη, ὡ πάτερ, σὺ εἰ ἐνορῆς τινα πόρου καὶ ἀπ' ἐμοῦ ἀν προσγενομενου, ἔως ἔτι ἐν φιλία ἐσμέν, λέγε.

10. Έρωτος, έφη, & παί, που άν άπο σου πόρος προσγένοιτο, άπο τίνος δὲ μάλλον είκος έστι πόρου γενέσθαι ή άπο του δύναμιν έχουτος, σύ δε πεζην μεν δύναμιν ενθένδε έχων έρχει άνθ' ής οίδ ότι πολλακλασίαν άλλην ούκ άν δίξαιο, ίππικόν δέ σοι, όπερ κράτιστον, τὸ Μηδων σύμμαχον έσται. ποίον οὐν έθνος τῶν πέριξ οὐ δοκεί σοι καλ χαρίζεσθαι βουλόμενον ύμιν ύπηρε. τήσειν και φοβούμενου μή τι πάθη; & χρή σε κοινή σου Κυαξάρη σκοπείσθαι μήποτε επιλίπη τι ύμας ών δεί ύπαρχειν, και έθους δέ ένεκα μηχανάσθαι προσόδου πόρου, τόδο δέ πάντων μάλιστά μοι μέμνησο μηδέποτε άναμένειν τό πορίζεσθαι τάπιτήδεια έστ' Δν ή χρεία σε άναγκάση άλλ' όταν μάλιστα εὐπορῆς, τότε πρό της άπορίας μηχανώ. και γάρ τεύξει

<sup>&</sup>lt;sup>1</sup> deriver, ob γεγεώστειε P, Hug, Marchant, Breitenbach, abrés, οἱ γ., γΠ, Gemoil., ἐετίνο οἱ γ. zAGR, Dinderf

## CYROPARDIA, I vl 0-10

"And do you nevertheless trust to these uncertainties? And do you not know that you will need many things and that he must now have many other expenses?"

"Yes," said Cyrus, "I do."

"Well, then," said he, "if his resources fail or if he play you false on purpose, how will your army fare?"

"Evidently not very well, but father," said he, "If you have in mind any means that I might had at my own command for obtaining supplies, tell me about it, while we are still in a friendly country."

10. "Do you ask me, my son, said he, "where you might yourself find means? Where might you better look to find the means of obtaining sumplies than to the one who has an army? Now you are morehing out from here with a force or infantry which you would not exchange, I am sure, for any other though many time as large, and you will have for cavary to amport you the Median horse, the best cavalry troops in the world. What nation, then, of those around do you suppose will refuse to serve you, both from the wish to do your olde a favour, and for fear of millering harm? And therefore in common with Cyazares you should take care that you may never be without any of the things you need to have, and as a matter of habit, too, contrive some means of revenue. And above all I beg you to remember this never postpone procuring supplies until want compels you to it, but when you have the greatest abundance, then take measures against want. And this is most expedient, for you will obtain more from those upon whom you

μάλλον παρ' ών αν δέη μή άπορος δοκών είναι, καὶ έτι άναιτιος έσει παρά τοῦς σαυτοῦ στρατιωταις: ἐκ τούτου δε μάλλον καὶ ὑπ' ἄλλων αἰδοῦς τεύξει, καὶ ἥν τινας βούλη ἡ εὐ ποιῆσαι τῆ δυναμει ἡ κακώς, μάλλον έως ἀν έχωσι τὰ δέοντα οἱ στρατιώται ὑπηρετήσουσί σοι, καὶ πειστικωτέρους, σαφ' ἰσθι, λογους δυνησει τότε λέγειν δτανπερ και ἐνδεικυυσθαι μάλιστα δυνη και εὐ ποιεῦν ἰκανὸς ὡν και κακώς.

11 'Αλλ', έφη, ω πάτερ, άλλως τέ μοι καλώς δοκείς ταύτα λέγειν πάντα, καὶ ότι ών μέν νύν λέγονται λήψεσθαι οί στρατιώται, ούδεις αύτων έμοι τούτων χάρων είσεται Ισασι γάρ έφ' οίς αύτους Κυαξαρης έπαγεται ι συμμάχους δ τι δ' αν πρός τοις είρημένοις λαμβάνη τις, ταθτα кан терпу уорнойан кан хиргу тойтых акон аδεναι τῷ διδόντε. τὸ δ' έχοντα δύναμεν ή έστε μεν φίλους εὐ ποιούντα αντωφελείσθαι, έστι δε έχθρους [έχοντα] \* πειράσθαι τίσασθαι, ξπειτ' άμελείν του πορίζεσθαι, οίει τι, έφη, ήττον τι τουτο είναι αίσχρον ή εί τις έχων μέν άγρούς, हैंपूक्तम केंद्र हैंपूर्वनवह कोंद्र वैम हेंपूर्वाइवानक, हैंसहार्न हेक्स् τήν άργουσαν άνωφέλητον είναι, ώς η έμου, έφη, μηδέποτε άμελησοντος του τάπιτηδεια τοις στρατιώταις συμμηχανάσθαι μητ' έν φιλία μήτ' έν πολεμια ούτως έχε την γνώμην.

\* (garra, Man ig. Hug, Gemoll, Marchant , fgerra MSS , Dindorf Breitenlach

2 St MSS , "Or Ead , as if Cambynes spoke here.

<sup>&</sup>lt;sup>1</sup> évépera Cobot, Hug, Marchant, Gemoll, épera MSS, Dindorf, Breitenbach, et al.

### CYROPARDIA, I vi to ti

make demands, if you do not seem to be in want, and besides you will thus be blameless in the eyes of your own soldiers, in this way, furthermore, you will command more respect from others also, and if you wish to do good or all to any one with your forces, your soldiers will serve you better as long as they have what they need. And let me asure you that the words you say will have more more power to convince, when you can abundantly prove that you are in a position to do both good and ill."

11 ' Well, bither,' said he, "it seems to me that you are right in all you say, both on other grounds and also because not one of my soldiers will be grateful to me for that which according to the agreement he is to receive; for they know on what terms Cyaxares is having them brought as his allies. But whatever any one receives in addition to what has been agreed upon, that he will consider as a reward, and he will probably be grateful to the giver. But for a man to have an army with which he may do good to his friends and get help in return and try to punish his encludes, and for him then to neglect to make due provision for it, do you think, said he, "that this is in any way less disgraceful than for a mun to have fields and labourers to work them and after all to let his land he idle and unprofitable? But,' he added, "I, at any rate, shall not full to provide supplies for my men, whether m a friendly or m a bostile land -you must be certain of that

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12 Τί γάρ, ἔφη, ὡ παῖ, τών ἄλλων, ὧν ἔδοκει ποθ ἡμῖν ἀναγκαῖον εἶναι μὴ παραμελεῖν, ἢ

μέμνησαι,

Εὐ1 γάρ, ἔφη, μέμνημαι ὅτε ἐγὼ μὲν πρὸς σε ήλθον επ' άργύριου, όπως άποδοίην τῷ φασκοντι στρατηγείν με πεπαιδευκευαι, συ δέ άμα διδούς μοι έπηρωτας ώδε πως, "Αρά γε, είπας, ώ παϊ, έν τοίς στρατηγικοίς καὶ οἰκονομίας τί σοι έπεμνησθη ό άνηρ ώ τον μισθον φερεις, ούδεν μεντοι ήττον οι στρατιώται των έπιτηδείων δέονται ή οι έν οίκη οίκεται έπει δ' έγα σοι λέγων τάληθη είπου ότι ούδ' ότιούν περί τουτου έπεμνήσθη, έπηρου με πάλω εί τι μοι υγιειας πέρι ή ρωμης έλεξεν, ώς δεήσου και τουτων ωστερ και της στρατηγίας του στρατηγου έπι μέλεσθαι. 13. ώς δε καὶ ταῦτ' ἀπεφησα, ἐπήρου με αὐ πάλω εἶ τωας τεχνας ἐδιδαξεν, αί² τών πολεμικών έργων πράτισται δε σύμμαχοι γένοιντο - άποφησαντος δε μου καὶ τούτο άνεκρινας αθ συ και τοδε εί τι μ' έπαιδευσεν ώς αν δυναίμην στρατιά προθυμιαν έμβαλείν, λεγων ότι το πάν διαφερει έν παντι έργφ προθυμια άθυμιας. έπεὶ δε και τούτο άνένευον, ήλεγχες αθ συ εί τινα λογον ποιησαιτο διδασκων περί του πειθεσθαι την στρατιάν, ός αν τις μαλιστα μηχανώτο. 14. έπει δε και τούτο παντάπασιν άρρητον έφαιτετο, τέλος δή μ' έπηρου δ τι ποτέ διδασκων

at Pantazides, most Eld , als xx, Dindorf, et al.

<sup>&</sup>lt;sup>1</sup> el Jacob, Hug, Gemoll , el MSS Dindorf, Marchant, Brettenusch

<sup>\*</sup> spérieres Hartlein, most Édil. , spérieres MSS., Dindorf, et al.

## CYROPAEDIA, I vi. 12-14

12 "Well then, my boy," said his father, "tell as meme, do you remember the other points which, we because of

agreed must not so neglected eh?"

"Yes, said be, "I remember well when I came to you for money to pay to the man who professed to have taught me to be a general, and you, while you gave it me, asked a question something like this Of course, you said 'the man to whom you are taking the pay has given you instruction to domestic economy as a part of the duties of a general, has be not? At any rate, the soldiers need provisions no whit less than the servants in your house when I told you the truth and said that he had given me no instruction whatever in this subject, you asked me further whether he had said anything to me about health or strength, mannuch as it would be requisite for the general to take thought for these instices as well as for the conduct of his campaign. 13 And when I said 'no to this also, you asked me once more whether he had taught me any arts that would be the best below in the business of war. And when I said no to this as well, you put this further question whether he and put me through any trainmg so that I might be able to inspire my soldiers with entitusiasm adding that in every project enthusiasm or for theartedness made all the difference in the world. And when I shook my head in response to this likewise, you questioned me again whether he had given me any lessons to teach me how best to secure obedience on the part of an army 14 And when this also appeared not to have

στρατηγίαν φαίη με διδάσκειν. κάγὰ δη ένταθθα άποκρινομαι ότι τὰ τακτικά. και σύ γελάσας διηλθές μοι παρατιθείς έκαστου τι είη δφελος отратій тактисых йзех тых ежетровиюх, ті 8 άνευ του ύγιαινειν, τι δ' άνευ του έπιστασθαι τὰς ηθρημένας εἰς πολεμον τεχνας. 3 τί δ' άνευ του πειθεσθαι. ως δε μοι καταφανές έποίη. σας ότι μικρού τι μέρος είη στρατηγίας τά τακτικά, επερομένου μου εξ τι τούτων σύ με διδαξαι ίκανος είης, άπιοντα με ἐκέλευσας τοῦς στρατηγικοίς νομιζομένοις άνδράσι διαλεγεσθαι και πυθέσθαι πή έκαστα τούτων γυγνεται. 15 έκ τούτου δη συνήν τουτοις έγω, οδς μαλιστα φρονίμους περί τούτων ήκουου είναι καὶ περί μέν Τροφής επείσθην ίκανον είναι ύπαρχον δ τι Κυαξάρης έμελλε παρεξειν ήμιν, περί δε ύγικιας, άκουων και όρων ότι και πολεις αι χρηζουσαι ύγιαίνειν λατρους αιρούνται και οί στρατηγολ των στρατιωτών ένεκεν ιατρους εξάγουσιν, ούτω και έγω έπει έν τω τέλει τουτφ έγενομην, εύθυς τουτου έπεμεληθην, και οίμου, έφη, ο πάτερ, πάνυ έκανούς την ίατρικην τεχνην έξειν μετ' έμαντοῦ ἄνδρας.

16 Προς ταύτα δή ό πατήρ είπεν, 'Αλλ', ώ παι, έφη, ούτος μεν ούς λέγεις, ώσπερ ίματιων ραγέντων είσι τινες άκεσται, ούτω καί οι ιατροί, όταν τινές νοσήσωσι, τοτε ιώνται τούτους σοι δε τουτου μεγαλοπρεπεστέρα έσται

asserts y, Phot in Couet. Breitenbuch, Gemali, Maycount tryes azR, Dindorf, et al.

<sup>2</sup> A laction, from which something like vi F fees too spotsplan from it not. Poppe, beine! , Marchant

### CYROPARDIA, 1 vt. 14-16

been discussed at all, you finally asked me what in the world he had been teaching me that he professed to have been teaching me generalship. And thereupon I answered, tactics. And you laughed and went through it all, explaining point by point, as you asked of what conceivable use tactics could be to an army, without provisions and health, and of what use it could be without the knowledge of the arts invented for warfare and without obedi-And when you had made it clear to me that tactics was only a small part of generalship, I saked you if you could teach me any of those things, and you bade me go and talk with the men who were reputed to be masters of nulrary science and find out how each one of those promems was to be met. 15. There ipon I joined reastes myself to those who I heard were most proficient it, in those branches. And in regard to provisions- science I was persuaded that what Crasares was to furnish us was enough if it should be forthcoming, and in regard to health as I had always heard and discoved that states that wished to be healths elected a board of health, and also that generals for the take of their sold ers took physicans out with them so also when I was appointed to this position, I immediately took thought for this, and I think, he added, "that you will find that I have with me men en ment in the medical profession.

16 "Yes, my son, said his father in reply to this, "but just as there are menders of torn garments, so also these physicians whom you mention heal us when we fall sick. But your responsibility for

ή της ύγιειας επιμέλεια το γαρ άρχην μη κάμνειν το στρατευμα, τουτου σοι δεί μέλειν.

Καὶ τίνα δη έγω, έφη, ὁ πατερ, όδὸν ἰὼν

τούτο πράττειν ίκανὸς έσομαι;

Ήν μέν δήπου χρουου τιυά μέλλης ἐυ τῷ αὐτῷ μένειν, ὑγιεινοῦ πρῶτον δεῖ στρατοπέδου μὴ ἀμελῆσαι τούτου δὲ οὐκ ἀν ἀμάρτοις, ἐανπερ μελήση σαι. καὶ γὰρ λέγοντες οὐδεν παυονται ἄυθρωποι περί τε τῶν νοσηρῶν χωρίων καὶ περὶ τῶν ὑγιεινῶν μάρτυρες δε σαφεῖς ἐκατέροις αὐτῶν παρίστανται τά τε σωματα καὶ τὰ χρώματα. ἔπειτα δὲ οὐ τὰ χωρία μονον ἀρκέσει σκέψασθαι, ἀλλὰ μνησθητι σὺ πως πειρᾶ σαυτοῦ ἐπιμέλεσθαι ὅπως ὑγιαίνης.

17 Καὶ ὁ Κύρος είπε, Πρώτον μὲν νη Δία πειρώμαι μηδέποτε ύπερπίμπλασθαι: δύσφορον γάρ έπειτα δὲ ἐκπονῶ τα εἰσιόντα οὕτω γάρ μοι δοκεῖ ή τε ὑγίεια μᾶλλον παραμένειν καὶ

ίσχύς προσγενέσθαι.

Ούτω τοίνυν, έφη, ώ παι, και τών άλλων δεί

επιμέλεσθαι.

Η και σχολή, έφη, & πάτερ, έσται σωμα-

σκείν τοίς στρατιωταις,

Ού μὰ Δί, ἔφη ὁ πατήρ, οὐ μονον γε, ἀλλὰ καὶ ἀνάγκη. δεί γὰρ δηπου στρατιάν, εἰ μέλλει πράξειν τὰ δέοντα, μηδέποτε παύεσθαι ἡ τοῖς πολεμίοις κακὰ πορσύνουσαν ἡ εαυτή ἀγαθάν ὡς χαλεπὸν μὲν και ἔνα ἄνθρωπου ἀργὸν τρέφεσθαι, πολὺ δί ἔτι χαλεπώτερον, ὡ παῖ, οἰκον ὅλον, πάντων δὲ χαλεπωτατον στρατιὰν ἀργὸν τρέφειν, πλείστα τε γὰρ τὰ ἐσθίοντα ἐν στρατιὰ καὶ ἀπ΄ ἐλαχίστων ὁρμώμενα καὶ οῖς ἄν λάβη τος

hearth will be a larger one than that you must see to it that your army does not get sick at all

" And pray what course about I take, father, wild

he, " that I may be able to secomplish that?"

"In the first place if you are going to stay for some time in the same neighbourhood, you must not neglect to find a medary location for your ramp, and with proper attention you can not fad in this For proble are cont noady tasking about indicathful locs hes and localities that are heart fell and you may find clear wit iesses to either in the physique and complexion of the inhabitants, and in the second place, it is not enough to have regard to the localities only, but tell me what means y so adopt to keep well yourself."

12 ' In the first place, by Zeus, said Cyrus, "I try never to cut too much for that is oppressive, and in the second place, I work off by exercise what I have eaten, for by so doing health seems more likely

to endere and strength to accrue

"That, then, my son, said he, "is the way in

which you must take care of the rost also

'Yes, father, said be "but we the soldiers find

leisure for taking physical exercise?

" Nay by Zous, wall his father, "they not only can, but they actually much. For if an army is to do its duty, it is absolutely necessary that it never cease to contrive both cvil for the enemy and good for itself. What a burden it is to support even one idle man! It is more burdensome still to support a whole household in alleness, but the worst herden of all le to support an army in idlenies. For not only see the mouths in an army very numerous but the supplies they start with are exceedingly limited,

δαψιλέστατα χρώμενα, ώστε ούποτε άργεῖν δεήσει στρατιάν.

.8. Λέγεις σύ, έφη, & πάτερ, ώς έμοι δοκεί, ωσπερ ούδε γεωργού άργου ούδεν δφελος, ούτως ούδε στρατηγού άργούντος ούδεν όφελος είναι.

Του δέ γε έργάτην στρατηγόν έγώ, έφη, άναδεχομαι, ήν μή τις θεος βλαπτη, άμα καὶ τύπιτηδεια μάλιστα έχουτας τούς στρατιώτας ἀποδείξειο καὶ τὰ σώματα ἄριστα έχουτας παρασπευάσειν.

Αλλά μέντοι, έφη, τό γε μελετάσθαι έκαστα τών πολεμικών έργων, άγώνας άν τίς μοι δοκεί, έφη, δ πάτερ, προειπών έκάστοις και άθλα προτιθείς μάλιστ αν ποιείν εὐ άσκεισθαι έκαστα, ώστε 1 οπότε δέοιτο έχειν δυ παρεσκευασμένοις χρησθαι.

Κάλλιστα λέγεις, έφη, ω παι τούτο γάρ ποιήσας, σάφ ίσθι, ώσπερ χορούς τος τάξεις δεί

τα προσήκοντα μελετώσας θεάσει.

19. Άλλὰ μήν, ὁ Κῦρος ἔφη, εῖς γε τὸ προ θυμιαν έμβαλείν στρατιώ-αις ούδεν μοι δοκεί ίκανώτερον elvas ή το δυνασθαι ελπίδας έμποιείν

άνθρωποις.

Αλλ', έφη, & παῖ, τοῦτό γε τοιοῦτόν ἐστιν οδόνπερ εί τις κίνας έν βήρα ανακαλοίτο άει τη κλήσει ήπερ όταν το θηρίου όρα. τὸ μέν γάρ πρώτου προθύμως εδ οδό ότι έχει ύπακουούσας- ήν δε πολλάκις ψεύδηται αὐτάς, τελευτώσαι οὐδ' όπόταν άληθώς όρων καλή πειθονται αύτφ. ούτω καὶ τὸ περὶ τῶν ἐλπίδων

<sup>&</sup>lt;sup>1</sup> Issave, Seve y Dissberi, Gennall, et al., Seve Sesave xxR, Sauppe,

## CYROPAEDIA, I. vl. 17-19

and they use up most extravagantly whatever they get, so that an army must never be left idie.'

18. "Methinks you mean, father, said he, "that just as a lazy farmer is of no account, so also a lazy

general is of no account at all."

"But at any rate, as regards the energetic general," said his father, "I can vouch for it that, unless some god do cross him, he will keep his soldiers abundantly supplied with provisions and at the same time in the best physical condition."

"Yes," said Cyrus, "but at all events, as to mornive practice in the various warlike exercises, it seems to be bysical me, father, that by announcing contests in each one are to and offering prizes you would best secure practice in moral anthonisms, so that you would have everything prepared

for use, whenever you might need it.

"Quite right, my son," said he, "for if you do that you may be sure that you will see your companies performing their proper parts have trained sets of dancers."

19 "In the next place," said Cyrus, "for putting enthusiasm into the soldiers nothing seems to be more effectual than the power of inspiring men with

hopes."

"Yes, my son," said he; "but that is just as if any one on a hunt should always call up his dogs with the call that he uses when he sees the quarry For at first, to be sure, he will find them obeying him eagerly, but if he deceives them often, in the end they will not obey him when he calls, even though he really does see a wild beast. So it stands with respect to those hopes also. If any one too

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έχει ην πολλάκις προσδοκίας ύγαθων έμβαλων ψευδηταί τις, οὐδ' όποταν άληθείς έλπιδας λέγη ο τοιούτος πειθειν δύναται. άλλά τοῦ μὲν αὐτὸν λέγειν & μὴ σαφῶς εἰδείη εἰργεσθαι δεῖ, ὧ παῖ, ἄλλοι δ' ἐνετοὶ λέγοντες ταὐτ' ἀν διαπράττοιεν την δ' αὐτοῦ παρακελευσιν εἰς τοὺς μεγίστους κινδύνους δεῖ ως μάλιστα ἐν πίστει διασωζειν.

Αλλά και μά τον Δί, έφη ὁ Κύρος, ω πάτερ, παλώς μοι δοπείς λέγειν, και έμοι ούτως άδιον. 20. το γε μην πειθομένους παρεχεσθαι τους στρατιώτας, ούκ άπειρως μοι δοκώ αὐτοῦ έχειν, & πάτερ σύ τε γάρ με εύθὺς τοῦτο ἐκ παιδίου έπαίδευες, σαυτώ πείθεσθαι άναγκάζων έπειτα τοις διδασκάλοις παρεδωκας, και έκείνοι αθ ταύτο τούτο Επραιτιον έπει δ' έν τοῦς έφηβοις ημεν, ο άρχων του αυτού τούτου ίσχυρώς έπεμέλετο και οί πομοι δε μοι δοκούσιν οί πολλοι ταύτα δυο μυλιστα διδασκειν, άρχειν τε καλ άρχεσθαι και τοινυν κατανοών περί τούτων έν πάσεν οράν μοι δοκά το προτρέπου πείθεσθας μάλιστα δυ τό του πειθομενου έπαινείν τε καί τιμάν, του δε άπειβούντα άτιμαζειν τε καί πολαζειν.

21. Καὶ ἐπὶ μέν γε τὸ ἀνάγκη ἔπεσθαι αὕτη, ἐν παὶ, ἡ όδος ἐστιν ἐπὶ δὲ το πρεῖττον τουτον πολύ, τὸ ἐκοντας πεἰθεσθαι, ἄλλη ἐστὶ συντομαστέρα. ἐν γὰρ ἄν ἡγήσωνται περὶ τοῦ συμφέροντας ἐαυτοῖς φρονιμώτερον ἐαυτῶν εἶναι, τουτφ οἰ ἄνθρωποι ὑπερηδέως πεἰθανται. γνοίης δ' ἀν ὅτι τοῦθ οὐτως ἔχει ἐν ἄλλοις το πολλοῖς καὶ δὴ

<sup>&</sup>quot; devrel Disriers, most Edd. , defere xy(i , aftern AH , not in R.

# CYROPAEDIA, I vi 19-21

often raises false expectations of good things to come, eventually he can gain no eredence, even when he heids forth well-grounded hopes. But, my son, you should refrain from saving what you are not perfectly sure of, by making certain others your mouthpiece, however, the desired end may be accomplished but faith in your own words of encouragement you must keep sacred to the utmost to serve you in the

greatest crises."

"Yes, by Zeus, father, said Cyrus, "I think you are right in what you say, and I like your idea better 20. And then in regard to keeping the sol now diers in a state of obedience, I think, father, that I obedience am not inexperienced in that direction, for you seared instructed me in obedience from my very childhood on, compelling me to obey you. Then you surrendered me to the charge of my teachers, and they pursued the same course, and when we were in the class of young men, the officer in charge paid especial attention to this same point, and most of the laws seem to me to teach these two things above all else, to govern and to be governed. And now when I think of it, it seems to me that in all though the chief incentive to obedience lies in this praise and honour for the obedient, punishment and dishonour for the disobedient

21 " Thu, my son, is the road to compulsory obedience, indeed, but there is another road a short cut, to what is much better-namely, to willing obedience For people are only too glad to obey the man who they believe takes waser thought for their interests than they themselves do. And you in ght recognize that this is so in many instances but particularly in the

καὶ ἐν τοῖς κάμνουσικ, ὡς προθύμως τους ἐπιτάξοντως ὅ τι χρη ποιεῖν καλοῦσι καὶ ἐν θαλάττη, δὲ ὡς προθύμως τοῖς κυβερνήταις οἱ συμπλέοντες πεἰθονται καὶ οὕς γ' ἀν νομίσωσι τινες βέλτιον αὐτῶν ὁδοὺς εἰδέναι, ὡς ἰσχυρῶς τούτων οὐδ ἀπολείπεσθαι ἐθέλουσιν ὅταν δὲ οἴωνται πειθόμενοι κακόν τι λήψεσθαι, οὐτε ζημίαις πανυ τι ἐθέλουσιν εἴκειν οὐτε δώροις ἐπαίρεσθαι. οὐδὲ γὰρ δῶρα ἐπὶ τῷ αὐτοῦ κακῷ ἐκὰν οὐδεὶς λαμβάνει.

22 Λέγεις σύ, ιδ πάτερ, εἰς τὸ πειθομένους έχειν οὐδεν εἰναι ἀνυσιμώτερον τοῦ φρονιμώτερον δοκεῖν εἰναι τῶν ἀρχομένων.

Λέγα γὰρ οὖν, ἔφη.

Καὶ πῶς δή τις ἄν. Ε πάτερ, τοιαύτην δόξαν

τάχιστα περί αὐτοῦ παρασχεσθαι δυναιτο;

Οὐκ ἔστιν, ἔφη, ὡ παὶ, συντομωτέρα οδὸς ἐπὶ τό,¹ περὶ ὡν βούλει, δοκεῖν φρόνιμος εἰναι ἡ τὸ γενέσθαι περι τούτων φρόνιμον καθ' ἔν δ' ἔκαστον σκοπῶν γνωσει ὅτι ἐγω ἀληθῆ λέγω, ἡν γὰρ βούλη μὴ ῶν ἀγαθὸς γεωργὸς δοκεῖν εἰναι ἀγαθὸς, ἡ ἰππεὺς ἡ ἰατρος ἡ αὐλητης ἡ άλλ' ότιοῦν, ἐννόει πόσα σε δέοι ἀν μηχανὰσθαι τοῦ δοκεῖν ἔνεκα, καὶ εἰ δὴ πείσαις ἐπαινεῖν τέ σε πολλούς, ὅπως δόξαν λάβοις, καὶ πατασκευὰς καλὰς ἐψ' ἐκαστω αὐτῶν κτήσαιο, ἄρτι τε ἐξηπατηκὸς εἰης ὰν καὶ ὸλίγω ὕστερον, ὅπου πείραν δοίης, ἐξεληλωγμένος Αν προσέτι καὶ ἀλαζῶν φαίνοιο.

<sup>1</sup> des rd, Hug, Marchant, not in MSS.

### CYBOPAEDIA, I vi. 31-32

case of the nek how readily they call in those who are to prescribe what they must do, and at sea how cheerfully the passengers obey the captain, and how earnestly travellers desire not to get separated from those who they think are better acquainted with the road than they are But when people think that they are going to get into trouble if they obey, they will peither yield very much for pumishment nor wall they be moved by gifts, for no one willingly accepts even a gift at the rost of trouble to himself.

3. Thou mean to say, father, that nothing is more effectual toward keeping one's men obedient

than to seem to be wiser than they !

"Yes, said he, "that is just what I mean."

" And how, pray, father, could one most quickly

acquire such a reputation for oneself "

There is no shorter road my son, said he, "than se what really to be wase in those things in which you wish you would to seen to be wise, and when you examine concrete instances, you will realize that what I say is true For example, if you wish to seem to be a good farmer when you are not or a good rider, doctor, flate player, or anything else that you are not, just think how many schemes you must invent to keep up your pretensions. And even if you should persunde any number of people to praise you, in order to give yourself a reputation, and f you should procure a fine outfit for each of your professions, you would soon be found to have practised deception; and not long after, when you were giving an exhibition of your skill, you would be shown up and convicted, too, as an appostor

Φρονιμός δὲ περὶ τοῦ συνοίσειν μέλλοντος
 πῶς ἄν τις τῷ ὅντι γένοιτο;

Δήλου, έφη, ὁ παῖ, ότι όσα μὲν ἔστι μαθόντα εἰδέναι, μαθων ἄν, ὡσπερ τα τακτικά ἔμαθες· όσα δὲ ἀνθρωποις οὐτε μαθητὰ οὐτε προορατὰ ἀνθρωπίνη προνοία, διὰ μαντικής ἀν παρά θεῶν πυνθανόμενος ἀρονιμώτερος ᾶλλων είης· ὁ τι δε γνοιης βέλτιον ὁν πραχθήναι, ἐπιμελόμενος ἀν τρύτου ὡς ἀν πραχθείη. και γὰρ το ἐπιμέλεσθαι οῦ ἀν δεη φρονιμωτερου ἀνδρὸς ἡ τὸ ἀμελεῖν.

24 'Αλλά μεντοι έπὶ τὸ φιλείσθαι ὑπὸ τῶν ἀρχομένων, ὅπερ ἔμουγε ἐν τοῖς μεγίστοις δοκεῖ εἰναι, δῆλον ὅτι ἡ αὐτὴ ὕδὸς ἡπερ εἴ τις ὑπὸ τῶν φίλων στέργεσθαι ἐπιθυμοίη: εὖ γὰρ οἶμαι δεῖν

TOIOÙPTE CAPEDOD ELVEL.

Αλλά τούτο μέν, έφη, ώ παῖ, χαλεπόν τὸ ἀει δύνασθαι εὐ ποιεῖν οὐς ἄν τις ἐθέλη τὸ δὲ συνηδομενόν τε φαίνεσθαι, ἤν τι ἀγαθον αὐτοῖς συμβαινη, καὶ συναχθομενον, ἤν τι κακόν, καὶ συναχθομενον ταῖς ἀπορίαις αὐτῶν, και φοβούμενον μη τι σφαλώσι, καὶ προνοεῖν πειρωμενον ὡς μὴ σφάλλωνται, ταῦτά τῶν δεῖ μάλλον συμπαρομαρτεῖν. 25 καὶ ἐπὶ τῶν πράξεων δέ, ἢν μὲν ἐν θερει ὡσι, τὸν ἄρχοντα δεῖ τοῦ ἡλίου πλεονεκτούντα φακερὸν εἰναι: ἡν δὲ ἐν χειμώνε, τοῦ ψυχονς ἡν δὲ διὰ μοχθων, τοῦν

1 rairs Stobness, Edd. , &rl rairs MSS.

<sup>\* &</sup>amp;& seyes z. Dindorf, Marchant, Brestenbach, &/p

## CYROPAEDIA, 1 vi. 23-25

23 "But how could one become really wise th

foreseeing that which will prove to be useful?

etherously my son said he "or searning all that it is possible to acquire by searning, just as you learned tactics. But whatever it is not possible for man to learn, nor for human wisdom to foresee that you may find out from the gods by the soothsayers art and thus prove yourself wiser than others, and it you know musthing that it would be best to have done you would show yourself wiser than others if you should evert rousself to get that done, for it is a mark of greater wisdom in a man to strive to secure that is needily, than to reglect it.

24 "Yes, but as to the love of one subjects - Paway and this, it seems to me at least, is one of the most affaired important questions—the same course that you would take if you wished to gain the affections of your friends leads also to that that is I think, you must

show yourself to be their benefactor

"Yes my non and he," it is a difficult matter, however always to be in a position to do good to whom you will but to show that you rejoice with them? any good befall them that you are eager to he pithem in times of distress that you are easer to he pithem in times of distress that you are easer to he pithem in times of distress that you are anxious that they be not crossed in any way, and that you try to prevent their being crossed it is not these respects somehow that you ought rather to go hand in hand with them. "And in his campaigns also if they fad in the summer time, the general must show that he can endure the heat of the sun better than his sudiers can and that he can endure cold better than they if it he in winter, if the way lead through

πύνων πάντα γάρ ταθτα είς το φιλείσθαι ύπο τών άρχομένων συλλαμβάνει.

Λεγεις σύ, έφη, ω πάτερ, ως καλ καρτερώτερον δεί πρός πάντα τον άρχοντα τῶν ἀρχομένων είναι.

Λέγω γάρ ούν, έφη. θάρρει μένται τούτο, ώ παϊ εθ γαρ Ισθι ότι των όμοίων σωμάτων οί αύτοι πόνοι ούχ όμοίως άπτονται άρχοντός τε άνδρος καὶ ιδιώτου, άλλ' ἐπικουφίζει τι ή τεμή τοὺς πονους τῷ ἄρχοντι καὶ αὐτὸ τὸ εἰδέναι ὅτι οὐ λαν. θάνει δ τι δυ ποιή.

36. Όπότε δέ, 🏜 πάτερ, σοι ήδη έχοιεν μέν τάπιτήδεια οί στρατιώται, ύγιαίνοιεν δέ, πονείν δὲ δύραιντο, τὰς δὲ πολεμικάς τέχνας ἡσκηκότες είεν, φιλοτίμως δ' έχοιεν πρός το άγαθοί φαίνεσθαι, το δε πείθεσθαι αύτοις ήδιον είη του Δπειθείν, ούκ άν τηνικαύτα συφρονείν άν τίς σοι δοκοίη διαγωνιζεσθαι βουλόμενος πρός τους πολεμίους ώς τάγιστα,

Ναὶ μὰ Δι, ἔφη, εἰ μέλλοι γε πλείου έξεινεί δὲ μή, ἔγων ἄν ὅσφ οἰοίμην καὶ αὐτὸς βελπίων είναι και τους έπομενους βελτιονας έχειν, τοσφ Δν μάλλον φυλαττοιμην, ώσπερ καὶ τάλλα αν οίώ. μεθα πλειστου ήμιν άξια είναι, ταύτα πειρώμεθα

ώς εν έχυρωτατφ ποιείσθαι.

27. Πλείον δ' έχειν, ο πάτερ, πολεμίων πώς

άν τις δυναιτο μάλιστα;

Οὐ μὰ Δι', ἔφη, οὐκέτε τοῦτο φαυλον, δ παϊ, ούδ άπλού» έργον έρωτας άλλ' εὐ ἴοθι ὅτι δεί τον μέλλοντα τούτο ποιησειν καὶ ἐπίβουλον είναι και κρινήτεουν καὶ δολερόν καὶ άπατεώνα

# CYROPAEDIA, I vi 25-27

difficulties, that he can endure hardships better All this contributes to his being loved by his men

"You mean to say, father," said he, "that in everything the general must show more endurance

than his men."

"Yes, and he," that is just what I mean, how ever, never fear for that, my son, for bear in mind that the same toils do not affect the general and the private in the same way, though they have the same sort of bodies, but the honour of the general's position and the very consciousness that nothing he does escapes notice lighten the burdens for him."

26 "But, father, when once your soldiers had supplies and were well and able to endure toils, and when they were practised in the arts of war and ambitious to prove themselves brave, and when they were more inclined to obey than to disobey, under at characteristances do you not think it would be wise to desire to engage the enemy at the very first opportunity?"

"Yes, by Zeus," said he, "at any rate, if I taking expected to gain some advantage by it, otherwise, of the for my part, the better I thought myself to be and issues the better my followers, the more should I be on my guard, just as we try to keep other things also which we hold most precious in the greatest possible

security "

7 "But, father, what would be the best way to

gain an advantage over the enemy?"

"By Zens, said he," this is no easy or simple question that you ask now, my son, but, let me tell you the man who proposes to do that must be designing and cumming, willy and deceatful, a third

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ı

και κλέπτην καὶ ἄρπαγα καὶ ἐν παντὶ πλεονέκτην τῶν πολεμίων.

Καὶ ὁ Κῦρος ἐπυγελάσας εἶπεν, 'Ω Ἡράκλεις, οἶου σὰ λέγεις, ὰ πατερ, δεῖυ ἄνδρα με γευέσθαι.

Οίος Δυ ων. εφη, ω παι, δικαιοτατός τε καί νομιμώτατος άνηρ είης.

28 Πώς μην, έφη, παίδας δυτας ήμας και

έφηβους τάναντία τούτων εδιδώσκετε,

Ναὶ μὰ ΔΕ, ἔφη, και νῦν πρὸς τους φίλους τε καὶ πολιτας ὅπως δέ γε τους πολεμιους δύναισθε κακῶς ποιεῖν οὐκ οἰσθα μανθανοντας ὑμας πολλὰς κακοιργίας;

Ου δήτα, έφη, έγωγε, ω πάτερ.

Τίνος μήν δυεκα, δόη, δμανθώνετε τοξεύειν; τίνος δ' δνεκα ακουτίζειν; τινος δ' δνεκα δολούν ύς άγρίους καὶ πλεγμασι καὶ δρύγμασι, τί δ' δλαφους ποδώγραις και άρπεδοναις, τι δε λέουσι καὶ άρκτοις καὶ παρδάλεσιν ούκ εἰς τὸ ἴσον καθιστάμενοι ἐμάχεσθε, άλλα μετα πλεονεξίας τινός ἀει ἐπειράσθε ἀγωνιζεσθαι πρὸς αὐτά, ἡ οὐ πάντα γιγνωσκεις ταῦτα ὅτι κακουργιαι τέ εἰσι καὶ ἀπαται και δολωσεις καὶ πλεονεξίας,

Nal μὰ Δί, ἔφη, θηρίων γει ἀνθρωπων
 εἰ και δόξαιμι Βούλεσθαι ἐξαπατήσαὶ τινα,

πολλάς πληγάς οίδα λαμβάνων.

Ούδε γάρ τοξεύει», οίμαι, ούδ' ἀκοντίζειν ἄνθρωπον ἐπετρέπομεν ὑμίν, ἀλλ' ἐπὶ σκοπὸν βάλλειν ἐδιδάσκομεν, ἵνα γε νῦν μὲν μὴ κακουργοίητε

# CYROPAEDIA, I vi. 27-29

and a robber, overreaching the enemy at every point."

"O Heracles, father,' said Cyrus with a laugh,

" what a man you say I must occome

"Such, my son, he said," that you would be at the same time the most righteous and law-abiding man in the world."

28. "Why then, pray, did you use to teach us the apposite of this when we were boys and youths?"

"Ave, by Zets, said he, and so we would have you still towards your friends and fellow-citizens, but, that you might be note to hurt your-enemies, do you not know that you all were learning many villatnies?"

"No, indeed, father," said he; "not I, at any

rate '

"Why," said he, "did you learn to shoot, and why to throw the spear? Why did you learn to ensure wild boars with nets and pitfalis, and deer with traps and toils? And why were you not used to confront hous and hears and leopurds in a fair fight face to face instead of always trying to contend against them with some advantage on your side? Why, do you not know that all this is villamy and deceit and trickery and taking unfair advantage?

29 "Yes, by Zeus,' said he, "toward wild animals however, but if I ever even seemed to wish to deceive a man, I know that I got a good heating for

12."

"Yes, said he, "for, methinks, we did not permit you to shoot at people nor to throw your spear at them, but we taught you to shoot at a mark, in order that you might not for the time at

τους φίλους, εί δέ ποτε πόλεμος γένοιτο, δυκαισθε насандрымые втоуацевая насебажатае бе нас πλεονεκτείν ούκ έν άνθρωποις έπαιδευομεν ύμας. all er dyplois, we mye in tourous tous dilous βλαπτοιτε εί δε ποτε πόλεμος γενοιτο, μηδε του-THE HYDERESTON SINTE

30. Онкойн, Ефп. В жатер, евжер хологий воти вифотера етиствован, ей те жолей как κακώς άνθρωπους, και διδασκειν άμφοτερα ταυτα

édes év 1 and parmois

31 Άλλά λεγεται έφη, ώ παλ, έπλ τών ημετερων προγονών γενεσθαί ποτε άνηρ διδασκα. λος των παιδων ός εδιδασπεν άρα τους παίδας την δικαιοσυνην, ώστερ συ κελευεις, μη ψευδεσθαί каг феобеоваг, каг ил еважатан каг еважатан, ent un biadalleir sat biadalleir, ent un Theoνεκτείν και πλεονεκτείν. διωρίζε δε τουτών α τε προς τους φιλους ποιητέαν και à προς έχθρους nai éti per tauta ecidadices de nai tour hillour вікагов від іважатах ежі уз шуавіў каг клежтега τα των φιλων έπι αγαθφ. 32 ταυτα δε διδασκοντα θεαγαη και γυμευζειε ήν προς αλληλούς τους παίbac raine moisis wares has in much pass roug Ellnear bibadueir efamatar, nas yrprafeir be τους παιδας προς αλληλούς τουτο δινασθαι ποιείν. parameter our times outline audicais has most to au efavarar sau voos to ei nheoresteir long de sai προς το φελοκερζεϊν ούε αφυεις όντες, ούε άπεί-

fo no Deutorf wont Edd , for R. for de spedde y , and vaden di AEC

<sup>1</sup> de 3 C, Gemoll, Marchant, Brutmbach, de' xxR, Din dorf, et al. (against).

## CYROPAEDIA, I. vi. 29-32

least do harm to your friends, but, in case there should ever be a war, that you might be able to aim well at men also. And we instructed you likewise to decreive and to take advantage, not in the case of men but of beasts, in order that you might not injure your friends by so doing, but, if there should ever be a war, that you might not be unpractised in these arts."

30. "Well then, father," and he, "if indeed it is resistor, useful to understand both how to do good and how infair to do evil to men, we ought to have been taught selventage

both these branches in the case of men, too."

31 "Yes, my son, said he, "it is and that in the time of our forefathers there was once a teacher of the hoys who, it seems, used to teach them justice in the very way that you propose, to be and not to he, to cheat and not to cheat, to slander and not to slander, to take and not to take unfair advantage. And he drew the line between what one should do to one's friends and what to one's enemies. And what is more, he used to teach this that it was right to deceive friends even, provided it were for a good end, and to steal the possessions of a friend for a good purpose. 32 And in teaching these lessons he had also to train the boys to practise them upon one another, just as also in wrestling, the Greeks, they say, teach deception and train the boys to be able to practise it upon one another. When, therefore, some had in this way become expert both in deceiv ing successfully and in taking unfair advantage and perhaps also not mexpert in avarice, they did not

γοντο οὐδ ἀπό τῶν φίλων τὸ μὴ οὐ πλεονεπτείν αύτων πειροσθαί, 33 εγένετο ούν έκ τουτών ρητρα, ή και νύν χρωμεθα έτι, άπλως διδά-GREEN TOUC Muidas GOMED TOUS Olketas mobs ήμας αύτους διδασκομεν άληθενειν και μη έξαπατάν καὶ μή πλεονεκτείν εί δὲ παρά ταυτα ποιοίευ, πολαζειν, όπως σύν! τοιούτφ έθει έθισθέντες προότεροι πολίται γενοιντο. 34 έπει δέ έχοιεν την ήλιπιαν ήν σύ νύν έχεις, ήδη και τά πρός τους πολεμίους νόμερα έδοκει δισφαλές είναι διδασκειν, ου γαρ άν έτι εξενεχθήναι δοκείτε προς To appear Toxital perforat to the aibeloral ax λήλους συντεθραμμενοι ώσπερ γε καὶ περί άφροδισιων ού διαλεγόμεθα! προς τούς άγαν νέους, ίνα μή πρός την Ισχυράν έπιθυμίαν αὐτοῖς ραδιουργίας προσγενομένης άμετρως αυτή χρώντο oi véos.

35. Νή Δε, έφη- ώς τούνυν όψιμαθή δυτα έμε τούτων των πλεονεξιών, ώ πάτερ, μή φειδου εξ τι έχεις διδασεειν δπως πλεονεκτήσω έγω των πολειώων.

Μηχανώ τούνυν, έφη, όπόση έστι δύναμες, τεταγμενούς τούς σαυτού ατακτούς λαμβανείν τους πολεμίους και ωπλισμένους άσπλους και έγρηγοροσι καθεύδοντας και φανερούς σοι όντας άφανης αύτος ών έκεινούς και έν δυσχωρία αύτους γυγνομένους έν έρυμνώ αύτος ών ύποδέξει.<sup>3</sup>

\*\* Description MSS., Descript, most Edd. beacketed by Cobet, Hug, at al.

<sup>1</sup> sie MSS.; & Hug.
2 habrydaste MSS, Dindorf, habrydaste Sauppe, Hug.
Gamoll, et al.

refrain from trying to take an unfair advantage even of their friends 33. In consequence of that, therefore, an ordinance was passed which obtains even unto this day simply to teach our hove, not as we teach our servants in their relations toward us, to tell the truth and not to deceive and not to take unfair advantage, and if they should not contrary to this law, the law requires their punishment, in order that, mured to such habits, they may become more refined members of society. 'W. But when they came to be as old as you are now, then it seemed to be safe to teach them that also which is lawful toward enemies, for it does not seem likely that you would break away and degenerate unto savages after you had been brought up together in mutual respect. In the same way we do not discuss sexus, matters in the presence of very young boys, lest in case lax dusty line should give a free rein to their passions the young might indulge them to excess,

35. True, by Zens, and he, "but seeing that How to the I am late in learning about this art of taking of making advantage of others, do not neglect to teach me, make father, if you can, how I may take advantage of the

enemy

"Contrive, then," and he, "as far as is in your power with your own men in good order to catch the enemy in disorder, with your own men armed to come upon them unarmed, and with your own men awake to surprise them sleeping, and then you will catch them in an unfavourable position while you yourself are in a strong position, when they are in night to you and while you yourself are unseen

36. Και τώς άν, έφη, τις τοιαθτα, δ πάτερ. άμαρτάνοντας δυναιτ άν τους τολεμίους λαμ-

βάνειν;

"Οτι, έφη, & παί, πολλά μεν τούτων άνάγεη ξοτί καὶ ύμας, και τους πολεμίους παρασχείνσιτοποιεϊσθαί τε γὰρ ἀνάγεη ἀμφοτέρους, κοιμασθαί τε ἀνάγεη ἀμφοτέρους, καὶ ἔωθεν ἐπὶ τάναγκαῖα σχεδον ἄμα πάντας δεὶ ἴεσθαι και ταίς όδοῖε όποιαι ἀν ὧσι τοιαυταις ἀνάγεη χρήσθαι. ὰ χρη σε πίντα κατανοούντα, ἐν ψ μεν ἀν ὑμᾶς γυγνωσεης ἀσθενεστατους γιγνομένους, ἀν τούτψ μαλιστα φυλάττεσθαι: ἐν ῷ δ ἀν τους πολεμιους αἰσθανη εὐχειρωτοτάτους ὶ γυγνομένους ἐν τουτφ μάλιστα ἐπιτιθεσθαι.

37 Πατερον δ', έφη ο Κύρος, έν τούτοις

μόνον έστι πλεονεπτείν ή και έν άλλοις τιαί,

Καὶ τολύ γε μαλλον, έφη, & παὶ ἐν τούτοις μέν γὰρ ὡς ἐπὶ το πολυ παντες ἰσχυρὰς φυλακὰς ποιούνται εἰδότες ὅτι δεονται. οἰ δ ἰξαπατώντες τοὺς πολεμίους δυνανται καὶ βαρρήσαι ποιήσαντες ἀφυλακτους λαμβανειν καὶ διῶξαι παραδοντες ἐσυτούς ἀτάκτους ποιήσαι και εἰς δυσχωριαν φυγή ὑπαγαγοντες ἐνταῦθα ἐπιτίθεσθαι. 38. δεὶ δή, ἔφη, φιλομαθή σε τούτων ἀπαντων έντα οὐχ οἰς ἀν μαθης τουτοις μόνοις χρήσθαι, ἀλλὰ καὶ αὐτον ποιητήν εἰναι τῶν πρὸς τους πολεμιους μηχανηματων, ὡσπερ καὶ οἱ μουσικοὶ οὐχ οἰς ἀν μαθωσι τούτοις μόνου χρῶνται, ἀλλα και ἀλλα νεα πειρώνται ποιείν, και σφοδρα μέν και ἐν τοῖς μουσικοῖς τὰ νέα ²

<sup>1</sup> вехиропических <sup>Q</sup>tephanus. Edd., «бусью(» Riversus MSR, и мах Rd, mast Edd.). «го добу х., мёбу у (160198).

# CYROPARDIA, I vi 36-38

36 " And how, father, said he, "could one eatch the chemy making such inistakes?

"Why, my son," and he, "both you and the enemy must necessarily offer many such opportunities, for instance, you must both est, and you must both sleep, and early in the morning you must almost all at the same time attend to the calls of nature, and you must make use of such roads as you find. All this you must observe, and you must be particularly watchful on the side where you know yourselves to be weaker, and you must attack the enemy above all in that quarter in which you see that they are most vulnerable."

37 'And is it possible to take advantage in these ways only,' said Cyrus, "or in other ways also?"

"Ave, far more in other ways, my son," said he , "for in these particulars all men, as a rule, take strict precautions, for they know that they must But these whose business it is to deceive the enemy can catch them off their guard by inspiring them with over-confidence, and by offering them the apportunity of pursuit, can get them into disorder, and by leading them on into unfavourable ground by pretended flight, can there turn and attack them 38. However, my son,' he continued, "since you are desirous of learning all these matters, you must not only utilize what you may learn from others, but you must yourself also be an inventor of stratagetts against the enemy, just as musicians, reader not only those compositions which they have learned but try to compose others also that are new. Now if in

καὶ ἀνθηρὰ εὐδοκιμεῖ, πολύ δὲ καὶ ἐν τοῖς πολεμικοῖς μάλλον τα καινα μηχανηματα εὐδο. κιμεῖ ταὐτα γαρ μαλλον και εξαπατάν δυναται τους ὑπεναντιους.

39 Ελ δε σύ γε, έφη, ώ παὶ, μηδέν άλλο η μετενεγκοις έπ' ανθρωπούς τας μηχανός δς και πανυ επι τοίς μικροίς θηρίοις έμηχανώ, ούε οίει άν, έφη, προσω πανυ έλμσαι της προς TOUS WORRHLOUS WRACHEFIAS; OU MAD ENG HAT TAS δρειθας έν τῷ ἰσχυροτατφ χειμώνε άνισταμενος втореном миктос, как трем кенейовая так бригвае èненостите от ві науви вітаїє кай то кексиприеvor ywonor ifercaare to accentus opribes & έπεπαιδεύντο σοι ώστε σοι μεν τα συμφεροντα ύπηρετείν, τας δε ομοφιλούς δρνίθας έξαπατάν σύτος δε ένηδρευες, ώστε όραν μεν αυτάς, μη οράσθαι δε ύπ' αυτών ήσεηκεις δε φθανών έλκειν ή τὰ πτηνά φευγείν. 40 προς δ' αἶ τον λαγώ, бті шен ен окотеі нешетац, тун в превран аноδιδράσκει, κυνας έτρεφες αξ τη όσμη αυτόν annupionon! oti de tayu édeuven, enci eupedein, allas aveas eiges emiternoeuperas moos to cara ποδας αίρεω. εί δε και τκυτας άποφυγοι, τους тором айтын екнанданын как трос ola үшріа φευγοντες αιρούνται οι λαγώ, έν τούτοις διετυα δυσορατα ένενεταννος δε, ένα ἐν τῷ σφοδρα φεύγειν αύτος έαυτον έμποσων συνέδει. του δέ μηδ' έντεύθεν διαφεύγειν σκοπούς του γυγκομένου

<sup>\*</sup> despitation y, most Edd | eliptores zzR, Sauppe | work | eliptores Mrs. Distore, Brustenbach , [wols | aspectores Hag places which have choose in their flags | des description (semial) , webs | description Marchant |

### CYROPARDIA, I vi 18 40

music that which is new and fresh wins applause, new strategenus in warfure also win far greater appearant for such may deserve the ementy even more successfully.

15 " And if you try son the went on "should figureous do nothing more than apply to your dealings with applicate men the tricks that a mused to practise with stantla In dealing with small game do you not think that you would make a very considerable advance in the art of taking advantage of the energy? For you used to get up in the coldest winter weather and go out before daylight to cutch birds, and before the birds were astir you had your warrs laid ready for them and the ground disturbed had been made exactive ke the graind undisturbed, and courdecoy birds had been withoused as to serve a in purposes. and to deceive the birds of the same species, while you yourself would be in hiding so as to see them but not to be seen by them, and you had peached drawing your nets before the brids could escape 40. And again, to catch the hare, because he feeds in the night and holes in the daytime, you used to breed dogs that would find him out by the scent. And because he ran so tast, when he was found you used to have other does trained to eaten him by coursing. And in case he encaped even these you used to find out the runs and the places where haves take refuge and may be eaught, and there con would spread out your nets to as to be harder visible and the bare in his headlong flight would plunge into their and entangle himself. And lest he escape even from that you used to station men to watch for what might happen and to pounce

καθίστης, οδ έγγύθεν ταχυ έμελλου έπεγενήσεαθαι και αύτος μεν συ όπισθεν κραυγή ουδέν ύστεριζουση τοῦ λαγώ βοών έξεπληττες αύτου ώστε ἄφρονα! άλισκεσθαι, τους δ' έμπροσθεν συγάν διδαξας ένεδρευοντας λαυθανειν έποιεις.

41 Παπερ ούν προείπον, εί τοιαύτα έθελήσαις και έτι τοίς ανθρωποις μηχανασθαι, ούκ οίδ' Everye el tipos hestoso de ten modemon do bé मनार केंद्रव संस्थापन पुरस्ताचा हवा है। एक स्वयार्थक स्वा हैह του εμφανούς εαι ωπλισμένους άμφοτερους μαγην συναπτειν, έν τῷ τοιουτα όη, ὧ παῖ, αί εκ πολλοῦ паревячивника преобрас неда болагтах, тайτας δε έγω λεγω είναι, ήν των στρατιωτών εὐ μέν τὰ σωματα ήσκημενα ή, εὐ δε αί ψυχαι τεθηγμέναι, εὐ δε αι πολεμικαι τέχναι μεμελετη. uevas wore 42 ev de you cas rours sideras ors areasur de afroir sos resdeadas, nai exerpos πάντες άξιωσουσι σε πρό έσυτων βουλενεσθαι μηδεποτ' ούν άφροντιστως έχε, άλλά της μεν νυκτος προσκοπει τι σοι ποιησοι σιν οι άρχομενοι, έπειδαν ήμερα γενηται, της δ' ήμερας όπως τά είς νυστα καλλιστα έξει. 43 όπως δε χρή ταττειν είς μαχην στρατιαν ή όπως άγειν ημέρας A MUNTOS A STEVES A TRATEIRS OFOUS A OPERAS A wedivue, A drug στρατοπεδευεσθαι, A drug φυλακός γυκτερινός και ήμερινας καθισταναι, ή όπως προσαγείο προς πολεμιούς ή άπαγείο енд жолешин, ф отос жере жоле толешан

\* view Advess Hertlein, most Eld , von Arlveir yR , viehr Afreir z. view Afreir (... leave any man alive "... Uniford.

<sup>&</sup>lt;sup>1</sup> Sepresa Hertinan, most Edd., hepchest aldeur MSS, Demont. Saupon

## CYROPAEDIA, I vi. 40: 43.

upon hon suddenly from a place near by ... And you yourself from behind shouting with a crr that kept right up with the bare would frighten him so that he would lose his wits and be taken, those in front, on the other hand, you had matracted to keep alent and made them Ite conceased in ambiish.

41 "As I said before, then, if you would employ Caselyona such seliemes on men also. I am inclined to think that committees you would not come short of any enemy in the world. But if it is ever necessary - as it may well be- to

join battle in the open field, in plain night, with both armies in full army, why in such a case, my sup, the advantages that have been long since secured are of much avail, by that I mean, if your soldiers are physically in good training, if their hearts are well steeled and the arts of war well studied. 42 Besides, you must remember well that all those from whom you expect obedience to you will, on their part, expect you to take thought for them. So never be careless, but think out at night what your men are to do for you waep day comes, and in the daytane think out how the arrangements for the hight may best be made 43. But how you ought to draw up an army in lattle array, or how you ought to lead it by day or by night, by narrow ways or broad, over mountains or pount, or how you should pitch camp, or how station your sentinels by might or by day, or how you should advance against the enemy or retreat before them, or how you should lead just a hostile city, or how attack a fortilication or withdraw from

άγειν ή δπως πρός τείχος άγειν ή ειπάγειν. η δπως νάπη η ποταμούς διαβαίνειν, η όπως έππικου φυλαττεσθαι ή όπως ακουτιστάς Α τοξότας, και εί γε δή σοι κατά κέρας άγοντι οί πολέμιοι έπιφανείεν, πώς χρη άντικαθιστάναι, και εί σοι επί φαλαγγος άγοντι άλλοθέν ποθεν οί πολέμιοι φαινοίντα ή κατά πρόσωπου, όπως γρη άντιπαράγειν, ή όπως τὰ τῶν πολεμίων άν τις μάλιστα αίσθάνοιτο, ή όπως τὰ σα οί πολέμιοι ήκιστα είδεθεν, ταθτα δέ παρτα! τί Δρ έγω λέγοιμέ σοι; όσα το γαρ έγωγο ήδειν, πολλάκις άκηκοας, άλλος το όστις έδόκει τι τουτουν έπιστασθαι, οὐδενὸς αὐτών ἡμέληκας οὐδ' άδαἡς γεγένησαι. δεί οδν πρός τὰ συμβαίνοντα, ολμαι. τουτοις χρήσθαι όποῖον Δν συμφέρειν σοι τούτων δοκή.

44. Μάθε δέ μου και τάδε, & παὶ, ἔφη, τὰ μέγιστα παρὰ γὰρ ιερα και οίωνους μητε σαυτῷ μηδέποτε μητε στρατιὰ κινδυνευσης, κατανοῶν ώς ἀνθρωποι μέν αἰροῦνται πραξεις εἰκαζοντες, ειδοτες δε οὐδὲν ἀπὸ ποίας ἔσται αὐτοῖς τὰγαθά. 43. γνοίης δ ἀν έξ αὐτῶν τῶν γιγνομενων πολλοὶ μέν γὰρ ήδη πόλεις ἔπεισαν καὶ ταῦτα οἱ δοκοῦντες σοφωτατοι εἶναι πολεμον ἄρασθαι πρὸς τούτους ὑφ' ὧν οἱ πεισθέντες ἐπιθεσθαι ἀπωλοντο, πολλοὶ δὲ πολλούς ηὕξησαν καὶ ἰδιωτας καὶ πόλεις ὑφ' ὧν αὐξηθεντων τὰ μέγιστα κακὰ ἔπαθον, πολλοὶ δε οἶς ἐξῆν φίλοις χρῆσθαι καὶ εὖ ποιεῦν καὶ εὖ πάσχειν, τουτοις δουλοις

I wiers y, Edd. , not in xsR.

## CYROPAEDIA, I vl. 43-45

it, or how you should cross ravines or rivers, or how you should protect vosine f against cavalry or spearmen or hummen and if the enemy should suddenly come in sight while you are leading on in column, how you should form and take your stand against them, and if they should come in sight from any other quarter than to trent as you are marroing in phalant, how you the dd form and face them, or how may one sought best find out the energy's plant or how the enemy might be east skels to learn his - why should I tell you all these things? For what I, for my port know you move often beard, and if any one else had a reputation for understanding anything of that kind you never neglected to get informat at from him, nor have you been unnostructed. I think, then, that you sociald turn this knowledge to secount according to circumstances, as each item of it may appear serviceable to you.

44. "Learn this lesson, too, from our, not non. 'Observer end he, "it is the most important thing if all bidione never go into any danger either to yourself or to be sed your arms contrary to the omens or the auspices, role and bear in mind that men choose have if action by conjecture and do not know in the least from which of them success will come 45. But you may derive this lesson from the facts of history, for mony and men, too, who seemed most wise, have ere now persuaded states to take up arms against others, and the states thus persuaded to attack have been destroyed. And many have made many others great, both individuals and states, and when they have exacted them, they have suffered the most grievous wrongs at their bands. And many who

μάλλον βουληθέντες ή φίλοις χρήσθαι, ύπ' αύτων τούτων δίκην έδοσαν πολλοίς δ' οὐκ ήρκεσεν αὐτοῖς τὸ μέρος ἔχουσι ζῆν ἡδέως, έπιθυμήσαντες δέ πάντων κύριοι είναι, διά ταθτα και ών είχου απέτυχου πολλοί δε τον πολύευ. κτον πλούτον κατακτησάμενοι, διά τούτον απώλοντο. 46. ούτως ή ανθρωπίνη σοφία οὐδὲν μάλλον οίδε τὸ ἄριστον αίρεῖσθαι ή εἰ κληρούμενος δ τι λάγοι τοῦτό τις πράττοι. θεοί δέ, ω παϊ, ἀεὶ ὄντες πάντα ἴσασι τά τε γεγενημένα και τὰ όντα και ό τι ἐξ ἐκάστου αὐτῶν ἀποβήσεται, καὶ τών συμβουλευομένων ανθρώπων οίς άν ίλεφ δισι, προσημαίνουσω ά τε χρή ποιείν και α ού χρή, εί δε μή πασιν εθέλουσι συμβοιλεύειν, οὐδεν θαυμαστόν οὐ γὰρ ἀνάγκη αύτοῖς έστιν ών Δν μη έθελωσιν έπιμέλεσθαι.

### CYROPAEDIA, 1 vi. 45-46

might have treated people as friends and done them favours and received favours from them, have received their just deserts from these very people because they preferred to treat them like slaves rather than as friends. Many, too, not satisfied to live contentedly in the emovment of their own proper share, have lost even that which they had, because they have desired to be lords of everything, and many, when they have gained the much coveted wealth, have seen ramed by it. 46. So we see that mere human wisdom does not know how to choose what is best any more than if any one were to cast lots and do as the lot fels. But the gods, my son, the eternal gods, know all things, both what has been and what is and what shall come to pass as a result of each present or past event, and if men consult them, they reveal to those to whom they are propitious what they ought to do and what they ought not to do. But if they are not willing to give counsel to everybody, that is not surprising, for they are under no compulsion to care for any one unless they will '

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# BOOK H

THE REORGANIZATION OF THE ARMY

1 Τοιαύτα μέν δη άφίκοντο διαλεγομενοι μέχμι των ορίων της Περσίδος έπει δ' αυτοίς άστος δεξιός φανείς προηγείτο, προσευξάμενοι θεοίς και ήρωσι τοῖς Περσίδα γῆν κατέχουσεν Τλεως και εξμανείς πέμπειν σφάς, ούτω διέβαινον τά δρια. ἐπειδή δὲ διέβησαν, προσηύχοντο αὐθις θεοίς τοίς Μηδιαν γην κατέχουσιν ίλεως καί εύμενεις δεχεσθαι αὐτούς. ταῦτα δὲ ποιησαντες, άσπασάμενοι άλλήλους ώσπερ είκος, ο μεν πατηρ πάλιν είς Πέρσας - άπησι, Κύρος δε είς Μηδους προς Κυαξαρην έπορεύετο.

2 Έπει δι άφίκετο ο Κύρος είς Μηδους πρός του Κυαξαρην, πρώτου μεν ώσπερ είκος ήσπά. σαντο άλληλους, έπειτα δέ ήρετο του Κύρον ό

Κυαξαρης πόσον τι άγοι το στράτευμα

'Ο δε έφη, Τρισμυρίους ε μέν οίοι και πρόσθεν έφοίτων πρός ύμας μισθοφοροι. άλλοι δέ και τών ούδεποτε εξελθόντων προσέρχανται των ομοτίμων.

Ποσοι τινές, έφη ο Κυαξάρης.

3 Ούκ Αν ο άρεθμός σε, έφη ό Κύρος, άκούσαντα εὐφράνειεν άλλ έκείνα έννδησον

<sup>1</sup> Hopeas xy, most Edd , wokin z, Dindorf, Sample (to the resemplous Aldus, Edd., Surperlous MSS. [32

### BOOK II

1

I Is such conversation they arrived at the Persian cyas frontier. And when an eagle appeared upon their arrives in right and fiew on ahead of them, they prayed to the gods and heroes who wotch over the land of Persia to conduct them on with grace and favour, and then proceeded to cross the frontier. And when they had crossed, they prayed again to the tute ary gods of the Median land to receive them with grace and favour, and when they had fin shed their devotions, they embraced one another, as was natural, and the father went back again to Persia, while Cyrus went on to Cyazares in Media.

 And when he arrived there, first they embraced cymusud one another, as was natural, and then Cymvares discusse in asked Cyrus how large the army was that he was attention

bringing.

"Thirty thousand," he answered, "of such as have come to you before as mercenaries, but others also, of the peers, who have never before left their country, are coming."

"About how many?" asked Cynxares.

3. "The number," said Cyrus, "would give you no pleasure, if you were to hear it, but bear this in

δτι δλίγοι δυτες οθτοι οἱ όμάτιμοι καλούμενοι πολλών δυτων τῶν ἄλλων Περσών ἡαδιως ἄρχου. σιν. ἀταρ. ἐφη, δέει τι αὐτῶν ἡ ματην ἐφοβή. θης, οἱ δε πολέμιοι οὐκ ἔρχονται;

Ναὶ μα Δί, Εφη, και πολλοί γε.

4 Πῶς τοῦτο σαφές,

"Οτι, έφη, πολλοι ήκοντες αὐτόθεν ἄλλος Διλον τρόπου πάντες ταὐτὸ λέγουσιν.

Αγωνιστέου μεν άρα ήμεν πρός τους άνδρας.

Ανάγκη γάρ, έφη.

Τί ουν, έφη ο Κύρος αυ και την δύναμιν δλεξάς μοι, εί οίσθα, ποση τις ή προσιούσα, και παλιν την ήμετεραν, δπως είδοτες άμφοτέρας προς ταυτα βουλευωμεθα δπως αν άριστα αγωνιζοί-

μεθα;

"Arove of ton o Kvafdone. 5. Kpolove with ο Λυδος άγειν λεγεται μερίους μέν ίππέας, πελταστάς δε και τοξοτάς πλείους ή τετρακισμυρίους 'Αρταπαμάν δε τον της μεγάλης Φρυγίας άρχοντα λέγουσιν ίππεας μεν είς όκτακισχιλιούς άγειν, λογχοφορους δέ σύν πελτασταις ού μείους τετρακισμυριών, Αρίβαιον δέ τον τών Καππαδοκών βασιλέα ίππέας μέν έξακισχιλίους, τοξυτάς δέ και πελταστάς ού μείους τρισμυριών, τον Αραβιον δε "Αραγδον ίππέας τε είς μυριους και δρματα είς έκατον καὶ σφενδονητών πάμπολυ τι χρήμα. τους μεντοι "Ελληνας τούς εν τή Λοία οικούντας ούδέν πω σαφές λέγεται εί έπονται. τούς δε άπο Φρυγίας της πρός Έλλησπόντε συμβαλείν φασι Γυβαιδον έχοντα εἰς Καθστρου Πεδιον έξακισχιλιους μέν ἐππέας, πελταστάς δέ

### CYROPAEDIA, II i. 3-5

upud, that though the so-called peers are few, they easily rule the cest of the Persians, many though they be. But, he added. "are you in any need of them, or was it a false alarm, and are the enemy not coming?"

"Year by Zeus, said he, "they are coming and in

great numbers, too."

4. " How is this so certain?"

'Because, said he 'main' have come from there, and though one tells the story one way and another another, they all say the same thing

" We shall have to fight those men then?"
"Ave, said he, " we must of necessity

"Well then, said Cyrus," won't you piesse tell me, if you know, how great the forces are that are coming against us, and tell me of our own as well, so that with full information about both we may lay our plans accordingly how best to inter the conflict.

"Listen then, said Cynxares, 5, "Crocsus, the Tao king f I vdu is said to be come g at the head of coaste 10,000 horsemen and more than 40,000 pe tasts and me bowmen. And they say that Artacamas, the king of highwon brester Phregia, is coming at the head of 8000 horse and not tower than it. 400 lancers and politasts and Aribicus, the king of Cappadocia, has 6000 horse and not fewer than 30,000 bowmen and peltasts, while the Arabian, Aragina has about 10,000 borsemen about 100 champts of war, and a great host of alongers. As for the Greeks who dwell in Asia, however, no definite information is as vet received whether they are in the contition or not But the contragent from Phrygia on the Hellespoot, under Galactias, has arroved at Caystro Ped am it is said, to the number of 6000 horse and 10,000 peliants.

eie aupiare Kapas asproi sai Kaisas sal Ilaplayores mapachaberras of pager incobat is be Ασσυρίος ο Βασυλώνα τα έχων και την δλλην Aggrepar tym ner oings inning ner afer over Ελαττους δισμεριών, άρματα δ' εὐ οἰδ' οὐ μειου binevalue, metous de cipai mapmonhous emides YOUR OWNER BEUR 449-12 LOL

6 20, Idm 6 Kupos, moleplove heyers in-Teas not ifariamepious sivai, Textagras de Rai . τοξοτας πλειον ή είκοσε μυριμόσες σίγε δη τής σής

διναμεώς τι φης πληθος είναι.

kaoin, icho, Modun pen inneit nheidug rup pupier meditacitat de mai tofotal gerolpt de mes έπ της ήμετερας κάν εξακισμέριου. 'Αρμενίων δ', ёфо, тык опорыя опік жарівоктав іжжене цёк τετρακισχίλιοι πεζοι δε δισμυριοι.

Λεγείε συ, Ιφη ο Κυρας ιππέας μέν ήμεν είναι μειον ή τέταρτον ε μιρος του τών πολεμιών

εππικού, πεζους δε αμφέ τους ήμισεις

7 Ti ove, ion a Kingapye ove ariyove vouitere

Repair elvas obe as day a jest,

'Αλλ' ει μεν αυδρών προσδει ήμεν έφη ο Κύρος, elte aus un abbig ou unoubevougedu μαχνικ μου έφη. Κέξηκ έκαστοικ ήτις έστί.

Σχεδον, έφη ο Κυαξαρης, παντών ή αυτή-TOE-THE THE PICE HAS HAD HOPTED THE OF T EXPENDE HAS

οί ήμέταροι

Ουκουν, έφη ο Κύρος, ακροβολίζεσθαι ανώγκη COTE TOLOUTHE YE THE OR XME OFTHE.

1 was de Bresteniach, ister Red , de del MSL, except R, which omits de-

vivagese Hug timost, Marchant Bre tenlach, spirae ag-Dimbert to hinds on spines 3

### CYROPAEDIA, II. i. 5-7

The Carians, however, and Cilicians and Paphlagonians, they say, have not joined the expedition, although they have been invited to do so. But the Assyrians, both those from Babylon and those from the rest of Assyria, will bring, I think, not fewer than 20,000 borse and not fewer, I am sure, than 200 war-chariots, and a vast number of infantry, I suppose; at any rate, they used to have as many as that whenever they invaded our country."

6 "You mean to say" said Cyrns, "that the enemy have 60,000 horse and more than 200,000 peltasts and bowmen. And at how many, pray, do you estimate the number of your own forces?"

There are, said he, "of the Medes more than 10,000 horse, and the peltasts and bowmen might be, from a country like o ms, some 60,000, while from our neighbours, the Armenians, we shall get 4000 horse and 30,000 foot."

'That is to say, 'said Cyrus, ' we have less than one-fourth as many horsenies as the enemy and

about half as many foot soldiers."

7 "Tell me, then," said Cyaxares. "do you not consider the Person force small which you say you

ure bringing?"

"Yes," said Cyrus, "but we will consider later their whether we need more men or not. Now tell me," warfare he went on, "what each party's method of fighting is."

"About the same with all," said Cyaxares; " for there are bownen and spearmen both on their side

and on ours."

"Well then," said Cyrus, "as their arms are of that sort, we must fight at long range."

Ανάγκη γάρ οὐν, ἔφη ὁ Κυαξάρης

Ούκουν έν τούτφ μεν τών πλειόνων ή νίκη πολυ γάρ δη θάττου οι όλίγοι ύπο τών πολλών τιτρωσκομενοι αναλωθειησαν ή οί πολλοι ύπο των όλέγων -

Εί οδυ ούτως έχει. & Κύρε, τέ Δυ άλλο τις κρείττου εύροι ή πέμπειν είς llepsas, και άμα μέν διδασκειν αύτους ότι εί τι πεισονται Μίζδοι, είς Περσας το δεινου ήξει, άμα δε αίτειν πλοίου στρατευμα:

Αλλά τουτο μέν, έφη ὁ Κύρος, εὐ Ισθι δτι. ούδ' εί πάντες έλθοιεν Πέρσαι, πληθει ούχ ύπερ.

βαλοίμαθ' Δυ τους πολομίους

θ Τί μην άλλο ένορας αμεινον τούτου,

Erin uev av. Eon o Kupos, el où elny, de ταχιστα όπλα ποιοιμην πάσι Πέρσαιε τοις προσ. εούσιν οίαπερ έχουτες έρχουται παρ' ήμων οί των όμοτίμων καλουμενοι. ταύτα δ' έστὶ θωραξ μέν περι τά στερνα, γέρρου δε είς την άριστεραν, κοπις δε ή σαγαρις είς την δεξιάν κάν ταύτα παρασκευάσης, ημίν μέν ποιησεις το όμοσε τοίς έναντιοις ιεναι ασφαλέστατου, τοις πολεμισις δε τό φευγειν ή το μένειν αίρετώτερον, τάττομεν δε, έφη, ήμας μεν αυτούς έπὶ τους μενοντας οί γε μευτών αυτών φευγουσι, τουτους ύμιν και τοις ίπποις νεμομεν, ώς μή σχολιζωσι μήτε μένειν? муте акантрефендах.

10. Kupos utv ourse thefe - re bi Kvafdon

a ploop y, most Edd , propose us, Sauppo (to make there earning).

Observe distribute arroneously given to Cynnaires by Hug. Gamoil, Marchant,

#### CYROPAEDIA, II, t. 8-10

S. "Yes," said Cynkares, "that will be necessary " "In that case, then, the victory will be with the side that has the greater mumbers, for the few would be wounded and killed off by the many sooner than the many by the few "

"If that is so, Cyrus, then what better plan could any one think of than to send to Persia to inform them that if anything happens to the Medea. the danger will extend to the Permans, and at the same time to ask for a larger army?"

"Why, said Cyrus, "let me assure you that even though all the Persians were to come, we should not surpress the enemy in point of numbers."

9 "What better plan do you see than this?"

"If I were you, 'said Cyrus, "I should as quickly respond as possible have armour made for all the Persians too of the who are conving here just like that of the so-called commission peers who are coming from our country-that is, a correlet to wear about the breast, a small shield upon the left arm, and a scimitar or sabre in the right nand. And if you provide these weapons, you will make it the safest procedure for us to fight at close quarters with the enemy, while for the enemy flight will prove preferable to standing their ground. And It is for us," he continued, "to range ourselves agreest those who hold their ground, while those of them who run away we propose to leave to you and the cavalry, that they may have no chance to stand their ground or to turn back."

10. Thus Cyrus spoke. And to Cynnaces it seemed

έδοξε τε εδ λέγειν, καλ του μέν πλείους μεταπέμπεσθαι ούκετι εμεμνητο, παρεσκευαζετα δε όπλα τα προειρημένα και σχεδόν τε έτσιμα ήν και τών Перовія об опотіної жардови бховтех то што

Περσών στρατένμα.

11 Ενταυθα δη είπειν λέγεται ο Κύρος συνayayar artors "Arbors dilai, eym thas open מעדסטין שבי ממלשיונום שניסטין סבידש אמו דמוב שני אמוני mapeonevaguevous as els gelpas or purfortas tole moderates, rove de emoretrove virir llepare yeyre. σκων ότι ούτως ώπλισμένοι αίσιν ώς ότι προσωτατω τεχθεντες μαχεσθαι, έδεισα μη όλιγοι ная вопноя венниховь венникальных моденной πολλοίς παθαιτέ τι. νύν ούν, έφη, σώματα μεν буритея анбрын биете об ненята бяка бе вотак αυτοίς δμοια τοίς ημετέροις της γε μεντοι ψυχάς θηγειν αυτών ήμετερον έργον. άργοντος γαρ έστιν ούχ έαυτον μονον άγαθον παρεχείν, αλλα δεί και тых прхоричих вигредавда бяще же Ведтивтог SO OFFEE

12 '() मरेश वर्षण्या सीमार को हैं मैवरीनावार मरेश παντες, νομιζοντες μετά πλειονών διγωνιείσθαι είς δ' αυτών και Ελεξε τοινίδε 13 'Αλλα θαιμαστι. fon, Ious dofu Leyen, el Kupp auuffor Levou τι είπειν υπέρ ήμων, όταν τὰ όπλα λαμβανωσιν οι ημέν μέλλοντες συμμαχεσθαι Αλλα γιγνωσκω γάρ, έφη, ότι οι των Γκανωτάτων και εθ και κακώς ποιείν λόγοι ούτοι καὶ μαλιστα ένδυονται ταίς ψυχαίς τών άπουοντων παι δωρα ήν διδώσιν סו דסוסטידסו, אמש שבוש דנין עונים לאדם א דם המףם τών ομοίων, όμως μειζονος αυτά τιμώνται οι λαμ. Ванонтес кай нін. Ефп. об Перває паравтатає 140

## CYROPAEDIA, II a 10-13

that he spoke to the point, and he no longer talked of sending for reinforcements but he set about procuring the arms as suggested. And then were almost ready when the Persian peers came with the

army from Persia

If Thereapon Cyrus is said to have called the type peers together and said. 'My fin ids. When I saw had you thus equipped and reads is heart to grapple with the enemy is a hood to hand encounter, and when I had observed that those Persons who follow you are no armed as to do their fighting standing as far off as possible I was alraid est few to number and unaccompanied by others to support you, you might fall in with a large division of the enemy and come to some harm. Now then had be "you have brought with you tast blatters in boddy strength, and they are to have arms like ours but to sleep their hearts in our task. For it a not the whole duty of an officer to show aimself valuant but he must also take care that his men be as an act as possible.

12 This he spike. And they were all delighted, for they thought they were going into both a thin more to support them. And one of their also spoke as follows: 13. "Now he began, "it will perhaps sound strange if I advise Cyrus to say something on our behalf when those who are to fight along with sa receive their arms. But I venture the suggestion, for I know that when men have most power to do both good and if then their worfs also are the rosst likely to sink deep into the hearts of the hearers. And if such persons give presents, even though the gifts be of less worth than those given by equals, stoll the recipients value them more highly. And now, and he, "our Perman comrades will be more

ύπο Κυρου πολυ μάλλου ήσθήσουται ή ύφ' ήμών παρακαλουμενοι, είς τε τους ομοτιμούς καθιστα μενοι βεβαιοτέρως σφισιν ήγησουται έχειν τούτο ύπο βασιλέως τε παίδος και ύπο στρατηγού γενόμενου ή εί ύφ' ήμών το αύτο τούτο γίγνοιτο, άπείναι μέντοι ούδε τὰ ήμέτερα χρη, αλλά παυτί τροπφ δεί τῶν ανδρῶν θηγειν παυτώς το φρονημα, ήμῦν γαρ έσται τουτο χρησιμού ὁ τι ἀν ούτοι βελτιούες γένωνται

14 Ούτω δη ο Κύρος καταθείς τα όπλα είς το μέσον και συγκαλεσας παντας τους Περσών στρατιωτας έλεξε τοιαδε. 15. "Ανδρες Περσών στρατιωτας έλεξε τοιαδε. 15. "Ανδρες Περσαι, ύμεις και έφυτε έν τἢ αυτή πμίν και έτρωφητε, και τὰ σωματα τε ούδεν πμων χειρονα έχετε, ψυχας τε ουδέν κακίονας ύμιν προσηπει ήμων έχειν τοιουτοι δ΄ όντες έν μεν τἢ πατριδι οὐ μετειχετε τῶν Ισων ήμίν, οὐχ υφ΄ ημών απελαθεντες ἀλλύνο τοῦ ταπιτηδεία ἀναγκην υμιν είναι πορίζεσαι νῶν δε όπως μεν ταυτα έξετε εμοι μελιατι συν τοῖς θεοῖς έξεστε δ΄ υμίν, εί βουλεαθε, λαιβωντας όπλα οίμπερ ἡμεῖς έχομεν αις τον αυτον ήμιν κινδυνου ἐμβαινειν, κάν τε ἐπ τουτων καλὸν καγαθον γυγνηται, τῶν ομοιων ἡμίν ἀξιοῦσθαι.

16 Τον μέν ούν προσθεν χρόνου ύμεζς τε τοξόται και άκοντισταί ήτε και ήμεις, και εί τι χειρούς ήμων ταυτα ποιείν ήτε, ούδεν θαυμαστον ού γαρ ήν ύμεν αχολή ώσπερ ήμιν τουτων έπιμελεσθαι: έν δε ταυτη τή όπλισει ούδεν ήμεις ύμων προεξομεν. θωραξ μέν γε περι τα στερνα άρμοττων

h After Traper an and on the margin F teld on of ear release their ferre (withough you are considered inferior to ne).

## CYROPAEDIA, II i. 13 16

highly pleased to be exhorted by Cyrun than by us, and when they have taken their place among the ocen they will fee, that they had this honour with mare security because conferred by their prince and their general that if the same honour were bestowed by us. However, our co-operation must not be wanting, but in every way and by all means we must steel the hearts of our men. For the braver these men are, the more to our advantage it will be

14. Accordingly, Cyron had the arms brought in and arranged to view, and calling all the Persona soldiers together he spoke as follows 15 "Feliows Cross entiseus of Persus, you were born and bred upon the monopour same soil as we, the bother you have are no whit required inferior to ours and it is not takely that you have too to the hearts in the least less brave than our own space of this, in our own country you did not enjoy earn, privileges with us, not because you were excladed from them by us, but became you were obliged to earn your own livelihood. Now, however, with the help of the gods, I shad see to it that you are provided with the increasingly of life, and you are permitted, if you wish, to receive arms like ours, to face the same danger as we, and, f any fair success crowns our enterprise, to be counted worthy of an equal share with us

16 "Now, up to this time you have been bowmen and lancers, and so have we, and if you were not quite our equals in the use of these arms, there is nothing surprising about that, for you had not the lessure to practise with them that we had. But with this equipment we shall have no advantage over you. In any case, every man will have a conselet fitted to his

έκάστο έσται, γέρρον δε έν τἢ ἀριστερά, δ πάντες είθίσμεθα φορείν, μάχαιρα δε ή σύγαρις έν τή δεξιά, ή δη παίειν τους έναντίους δεησει ουδέν φυλαττομένους μη το παίουτες έξαμαρτωμεν. τι οδν άν έν τουτοις έτερος έτέρου διαφέροι ήμων πλήν τόλμη, ήν οὐδεν ύμιν ήττον προσήκει ή ήμίν υποτρεφεσθαι. νίκης τε γάρ ἐπιθυμείν, ή τὰ καλά πάντα καὶ τὰγαθα κτάταί το καὶ σωζοι, τί μάλλον ήμεν ή ύμεν προσήκει; κράτους τε, δ πάντα τα τών ήττόνων τοίς κρείττοσι δωρείται, τί είκος ημάς μάλλον ή και ύμας τούτου δείσθαι,

Ικ Τέλος είπεν, 'Ακηκοατε παντα' οράτε τὰ δπλα ό μεν χρήζων λαμβανετα ταύτα και άπογραφέσθω προς του ταξιαρχου είς την όμοιαν ταξιν ήμεν δτφ δ άρκει έν μισθοφόρου χώρο είναι, καταμενέτω δυ τοις υπηρετικοίς οπλοις

Ο μεν ούτως είπεν. Ιθ ακούσαντες δε οί Πέρσαι ένομισαν, εί παρακαλούμενοι ώστε τὰ δμοια πονούντες των αυτών τυγχανειν μη έθελή. σουσι ταύτα ποιείν, δικαιως αν διά παντός τοῦ αίωνος άμηχανούντες βιοτεύειν οδτω δή ώπογράφονται πάντες ανέλαβον τε τὰ όπλα πάντες,

20 'Εν φ δε οί πολέμιοι ελέγοντο μέν προσιέναι, παρήσαν δε ούδεπω, έν τούτφ έπειρατο ό Κύρος άσκείν μεν τὰ σωματα τῶν μεθ ἐαντοῦ είς ίσχύν, διδάσκειν δε τὰ τακτικά, θήγειν δὲ τάς ψυχάς είς τα πολεμικά. 21 και πρώτου μέν λαβων παρά Κυαξάρου ύπηρέτας προσέταξευ 144

## CYROPAEDIA, II 1 16-21

breast, upon his left arm a shield, such as we have all been accustomed to carry, and in his right hand a sabre or scimitar with which, you see, we must strike those opposed to us at such close range that we need not fear to miss our aim when we strike 17 In this armour, then, how could any one of us have the advantage over another except in courage? And this it is proper for you to cherish in your hearts no less than we. For why is it more proper for us than for you to desire victory, which gains and keeps safe all things beautiful and all things good? And what reason is there that we, any more than you, should desire that superiority in arms which gives to the victors at the belongings of the vanquished?

18 "You have heard all," he said in conclusion "You see your arms, whosoever will, let him take them and have his name enrolled with the captain in the same companies with us. But whosever is satisfied to be in the position of a mercenary, let him remoon in the armour of the Inred sold ery

Thus he spoke 19. And when the Persians heard the it, they thought that if they were anwilling to commonor accept, when invited to share the same toils and enjoy the same rewards, they should deserve to live in want through all time. And so they were all enroued and all took up the arms.

20. And while the enemy were said to be restminery approaching but had not yet come, Cyrus tried to dom develop the physical strength of his men, to teach them tactics, and to steel their hearts for war

21 And first of all be received quartermeaters from Cyanares and commanded toem to furnish ready made

145

έκαστοις τών στρατιωτών έκανώς! ών έδέοντο жанта женоспрена жарааусін тойто бе жараσκευάσας ουδεν αύτοις έλελοιπει άλλο ή άσκείν τα άμφι τον πόλεμον, έκεινο δοκών καταμεμαθηπέναι ότι ούτοι κρώτιστοι έκαστα γιγνονται οξ άν άφεμενοι τού πολλοις προσεχείν τον νούν έπι έν έργον τραπαυται, και αυτών δέ τών жоденикову жеріског как то тобо недетав как שאסעדוש במדבאנים דסטדס מוסיסף מצידסוק דם מעץ рауагра кай угроф каг выракт ріхговаг боте suffue auties maperneuage tag groupes in ounge ίτεον είη τοις πολεμιοις, ή όμολογητεον μηδενός einas aftone animakone, sonso ge Kayenon ono λογήσει σίτινες Δυ είδωσιν δτι συδε δί ξυ άλλο τρίφονται ή δαως μαγούνται ύπέρ των TOTOOPTHY.

22 "Ντι δὶ πρός τούτοις ἐννοήσας ὅτι περί οπόσων ἀν ἐγγενωνται ανθρωποις φιλονικιαι, πολυ μάλλον ἐθελουσι ταῦτ ασκείν, ἀγῶνας τε αὐτοῖς προειπεν ἀπαντων ὁποσα ἐγγενωσκεν ἀσκισθει αγαθόν εἶναι ὑπο στρατιωτών και προείπε τάδε, ἰδιωτη μεν ἐαυτον παρέχειν εὐπειθή τοῖς ἄρχουσι και ἐθελοπονον και φιλοκινόυνου μετ ἐὐταξίας και ἐπιστημονα τῶν στρατιωτικών και φιλικαλον περι ὅπλα και φιλότιμον ἐπὶ πασι τοις τοιουτοις, πεμπαδαρχψ δὶ αὐτον ὄντα οἰονπερ τον ἀγαθον ἰδιωτην και τὴν πεμπαδα εἰς τὰ δυνατον τοιαυτην παρέχειν, δεκαδαρχψ δὲ τὴν δεκαδα ώσαντως, λοχαγή δε τον λοχον, και

Francis Castano, Edd. Impress MSS

Para , pitarenda ) , piraren pitarenda za, Dipilori

## CYROPAEDIA. II i. 41-22

for each of the southers a liberal supply of everything that he needed. And when he had provided for this, he had left them nothing to do but to practise the arts of war, for he thought he had observed that those became beat in any given thing who gave up paying attention to many things and devoted themselves to that a one So, in the drill staelf he relieved them of even the practice with bow and spear and left them only the drill with award and sheld and breastplate. And so he at once brought home to their the conviction that they must go into a hand to-hand encounter with the enemy or else adout that as allies they were good for nothing But such an admission is hard for those who know that they are being maintained for no other purpose than to fight for those who mantala them.

23. And as, in addition to this, he had further competitive observed that people are much more willing to drill practise those things in which they have rivalry among themselves, he appointed contests for them in everything that he knew it was apportant for soldiers to practise. What he proposed was as follows. to the private soldier, that he show himself obedient to the others, ready for hardship, eager for danger but subject to good discipline, familiar with the duties required of a soliher, neat in the care of his equipment, and amb tious about all such matters , to the corporal, that, besides being himself like the good private, he make his squad of five a model, as far as possible, to the sergeant, that he do likewise with an squad of ten, and the Leutenant

ταξιάρχφ ἀνεπίκλητοι αὐτὸν ὅντα ἐπιμέλεσθαι καὶ τῶν ὑφ' αὐτῷ ἀρχόντων ὅπως ἐκεῖνοι αὖ ὧν ἀρχωσι παρέξουσι τὰ δέοντα ποιοῦντας.

33. \*Αθλα δὲ προύφηνε τοῦς μὲν ταξιάρχοις ὡς τους κρατίστας δοξαντας τὰς τάξεις παρεσκευάσθαι χιλιάρχους έσεσθαι, τών δὲ λοχαγών οί κρατίστους δόξειαν τοὺς λόχους ἀποδεικνύναι, είς τὰς τῶν ταξιάρχων χωρας ἐπαναβησεσθας, των δ' αδ δεκαδάρχων τους κρατίστους είς τὰς τών λοχαγών χώρας καταστήσεσθαι, τών δ' αδ πεμπαδάρχων ώσαύτως είς τας τῶν δεκαδάρχων, τών γε μήν ίδιωτών τους κρατιστεύοντας είς τάς των πεμπαδάρχων. ύπήρχε δε πάσι τούτοις τοίς άρχουσε πρώτον μέν θεραπεύεσθαι ύπο τών αρχομένων, επειτα δε και άλλαι τιμαι αί πρέπουσαι εκάστοις συμπαρείπουτο. επανετείνουτο δέ και μείζουες έλπίδες τοῦς άξιοις έπαίνου, εξ τε έν τῷ ἐπιόντε χρόνφ ἀγαθὸν μεῖζον φανοῖτο 1 24, προείπε δε νικητήρια και δλαις ταίς τάξεσι και όλοις τοίς λόχοις, καὶ ταίς δεκάσιν ώσαύτως καὶ ταῖς πεμπάσιν, αι αν ο φαίνωνται εὐπιστό-

2 at he Dimuorf, most Edd. , the MSS., Sauppe.

parvire Cohet, most Edd., palvere MSS., Dindorf, Brutenbach.

#### CYROPAEDIA, II I 22 24

with his platoon', and to the cautain, that he be unexceptionable himself and see to it that the officers under him get those whom they command

to do their duty

23 As rewards, moreover, he offered the following Revents in the case of capta us, those who were thought to have got their companies into the best coro tion should be made colonels, of the heaterants, those who were thought to have put their platoons into the best condition should be advanced to the rank of captains, of the arrgearts, thise who were the most ment mous should be promoted to the mak of heutenant, in the same way, the best of the corporals show a be promoted to the rack of acreeants, and finally of the privates the best should be advanced to the rank of cornors. M reover, all these officers not only had a right to claim the respect of their auburdinates, but other distinctions also appropriate to each office followed in course. to those who should deserve praise still greater hopes were held out, in case in time to come any greater 24 Besides, he offered good fortune should befull prizes of victory to whole companies and to whole platoons and to squads of ten and of five likewise, if they showed themselves implicitly obedient to the

The divisions of Cyrus a army were as follows -Tetal 0,5144 perpenti (repetitivant) 5 aceparatel 10 surgests t (decides yes) ... n mile - I's Pile sain 20 Boutonant (Agyayét) squade ... expinin (vol/coxyet) 100 2 pinteens 1.000 referre (granages) 10 gamparden a Acaprales ... general (melogyes) 14,000 10 regiments

ταται τοῖς ἄρχουσιν οὖσαι καὶ προθυμότατα ἀσκοῦσαι τα προειρημενα, ἢν δε ταυταις τὰ νικητήρια οἶα δη εἰς πληθος πρέπει.

Ταύτα μέν δη προείρητό τε και ήσκείτο ή

στρατιά.

25. Σεπνάς δ' αὐτοῖς κατεσκεύασε, πλήθος μέν όσοι ταξιαρχοι ήσαν, μέγιθος δε ώστε ίκανας elvas τη ταξει έκαστη ή δε 1 ταξις ήν έκατου выбрег. вокумом нен бу обты ката такеге. έν δὲ τῷ όμοῦ σκηνοῦν έδοκουν μέν αυτῷ ώφελείσθαι προς τον μελλοντα άγωνα τούτο ότι έωρων άλλήλους όμοιως τρεφομένους και ούκ evije mpopasis pelovekias mare infleadai rivas nacio despor despor elvas mode rous modernious. εφελείσθαι δ' ίδοκουν αύτφ και προς το γυγνώσκειν άλληλους όμοῦ σκηνούντες εν δε τῷ γυγνώσκεσθαι και το αίσχυνεσθαι πάσι δοκεί μαλλον έγγηνεσθαι, οί δε άγνοουμενοι βαδιουργείν πως μάλλον δοκούσιν, ώσπερ έν σκότει δυτές. 26. έδοκουν δ' αυτφ και ώς το τὰς ταξεις ἀκριβούν μεγαλα ώφελείσθαι διά την συσκηνίαν. είχου yap oi uto raflapyor ud taurois ras rafeis κεκοσμημενας ώσπερ όπότε είς ένα πορεύοιτο ή rafic. or he hoxayol rove hoxove moaveme, of δε δεκαδαρχοι δεκαδας, πεμπαδαρχοι πεμπάδας 27 το δε διακριβουν τάς ταξεις σφοδρα εδοκει. αυτώ αγαθου είναι και είς το μή ταραττεσθαι кай ей тарахвейен ваттон катасторан, ботор

I defery \$ \$1.7, most Edd — dedere F \$ n., dedere B x.
\* rous Hug, later Edd. , row MSS., earlier Edd.

officers and very ready in performing the aforementioned duties. And the prises of victory for these livingua were just such as were appropriate to groups of men.

Such, then were the competitions appointed, and

the army began to train for them.

26. Then he had tentamade for them in number, you may by as many as there were captums, in me large enough assurant to accommodate each a company. A company moreover, was composed of a hundred men. Accordingly, they lived in bents each company by itself for Cyrus thought that in occupying tents together they had the following advantages for the coming conflict they new one another provided for in the saint way and there could be no possible pretext of ur st discrimination that could lead any one to as ow hin self to prove less brave than another in the fact of the enemy. And he thought that if they tented together it would help them to get sequanited with one another. And in getting acquireled with one another he thought a feeding of considerateness was more likely to be engendered in them as , whole tions who are unacquainted seem somehow more limiferent -like people when they are in the dark 26. He thought also that their tenting together helped them not a little to gain a perfect acqua istance with their positions. For the captains had the companies under them in as perfect order as when a company was marching single 6 e, and the ocutenants their platoons and the sergeants and cornorals their squade in the same way 7. He thought, moreover, that such perfect acquaintance with their places in the line was exceedingly helpfur both to prevent their being thrown into confusion and to restore

γε καὶ λίθων καὶ ξύλων αν δέη συναρμοσθήναι, ἔστι, καν όπωσοῦν καταβεβλημένα τύχη, συναρμόσαι αὐτὰ εὐπετῶς, ἡν ἔχη γνωρίσματα ῶστ' εὕδηλον εἰναι ἐξ όποίας ἔκαστον χωρας αὐτῶν ἐστιν. 28. ἐδόκουν δ' ἀφελεῖσθαι αὐτῷ ὁμοῦ τρεφόμενοι καὶ πρὸς τὰ ἦττον ἀλλήλους ἐθέλειν ἀπολευπειν, ὅτι ἐώρα καὶ τὰ θηρία τὰ συντρεφόμενα δεινὸν ἔχοντα πόθον, ἡι τις αὐτὰ διασπῷ ἀπ' ἀλλήλων.

29. Έπεμέλετο δὲ καὶ τούτου ὁ Κύρος ὅπως μήποτε ἀνιδρωτοι γενόμενοι ἐπὶ τὰ ἄριστον καὶ τὸ δεῖπνον εἰσίοιεν ἡ γὰρ ἐπὶ θήραν ἐξάγων ἰδρῶτα αὐτοῖς παρεῖχεν, ἡ παιδιάς τοιαύτας ἐξηύρισκεν αἱ ἱδρῶτα ἔμελλου παρέχειν, ἡ καὶ πρᾶξαι εἴ τι δεόμενος τύχοι, οῦτως ἐξηγεῖτο τῆς πράξεως ἀς μὴ ἐπανίοιεν ἀνιδρωτί. τοῦτο γὰρ ἡγεῖτο καὶ πρὸς τὸ ἡδέως ἐσθίειν ἀγαθὸν εἶναι καὶ πρὸς τὸ ὑγιαίνειν καὶ πρὸς τὸ δύνασθαι πονεῖν, καὶ πρὸς τὸ ἀλλήλοις δὲ πραστέρους εἶναι ἀγαθὸν ἡγεῖτο τοὺς πόνους εἶναι, ὅτι καὶ ὅτι ἀναθὰν ἡγεῖτο τοὺς πόνους εἶναι, ὅτι καὶ οἱ ἴπποι συμπονοῦντες ἀλλήλοις πραστεροι συνεστήκασι. πρός γε μὴν τοὺς πολεμίους μεγαλοφρονέστεροι γύγνονται οἱ ἀν συνειδῶσιν ἐαυτοῖς εδ ἡσκηκότες.

30. Κύρος δ' έαυτφ σκηνήν μέν κατεσκευάσατο διστε ίκανην έχειν οίς καλοίη έπι δεύπνου - ἐκάλει δὲ ὡς τὰ πολλὰ τῶν ταξιάρχων οὺς καιρὸς αὐτφ δοκοίη είναι, ἔστι δ' ὅτε καὶ τῶν λοχαγῶν καὶ

### CYROPAEDIA, II, 1 27 30

order moner in case they should be thrown into contision, just as in the case of stones and timbers which must be fitted together, it is possible to fit them together readily, no matter in him great on fusion they may chance to have been thrown down, if they have the guide marks to make it plans to what place each of them belongs. 28 And financy, he thought that comradeshy would be encouraged by their messing together and that they would be less likely to desert one another, for he had often observed that even an man that were fed together had a marvello is yearing for one another, if any one separated them

taking them out hunting, or be would contrive such sports as would make them sweat, or again, if he happened to have some business or other to attend to, he so conducted it that they should not come back without having had a sweat. For this he considered conducted to their enjoying their meals, to their health, and to their being alle to endure hardships, and he thought that bandships conduced to their being more reasonable toward one another, for even horses that work together stand more quietly together. At any rate those who are conscious that they have been well drilled are certainly more courageous in the face of the enemy.

30 And for himself Cyrus had a tent made big Cyrus's enough to accommodate all whom he in ght hivite to invitational dinner. Now he usually invited as many of the captains as he thought proper, and sometimes also some of the heutenants and sergeants and corporals.

των δεκαδάρχων τινάς καὶ των πεμπαδάρχων ἐκάλει, ἔστι δ' ὅτε καὶ των στρατιωτών, ἔστι δ' ὅτε καὶ πεμπάδα ὅλην καὶ δεκάδα ὅλην καὶ λόχου ὅλον καὶ τάξιν ὅλην. ἐκάλει δε καὶ ἐτίμα ὁπότε τινὰς ἔδοι τοιοῦτόν τι ποιήσαντας δ αὐτὸς ¹ ἐβούλετο ποιεῖν. ἦν δὲ τὰ παρατιθέμενα ἀεὶ ἔσα αὐτῷ τε καὶ τοῖς καλουμένοις ἐπὶ δεὶπνον.

31. Καὶ τοὺς ἀμφὶ τὸ στράτευμα δὲ ὑπηρέτας ἐσομοίρους παντων ἀεὶ ἐποίει οὐδὰν γὰρ ἤττον τιμὰν ἄξιοι ἐδόκει αὐτῷ εἶναι τοὺς ἀμφὶ τὰ στρατιωτικὰ ὑπηρέτας οὕτε κηρύκων οὕτε πρέσ-βεων. καὶ γὰρ πιστους ἡγεῖτο δεῖν εἶναι τούτους καὶ ἐπιστημονας τῶν στρατιωτικῶν και συνετούς, προσέτι δὲ και σφοδρούς καὶ ταχεῖς καὶ ἀόκνους και ἀταράκτους. πρὸς δ΄ ἔτι ὰ οἱ βέλτιστοι νομιζομενοι ἔχουσιν ἐγίγνωσκεν ὁ Κῦρος δεῖν τοὺς ὑπηρέτας ἔχειν, και τοῦτο ἀσκεῖν ὡς μηδὲν ἀναίνοιντο ἔργον, ἀλλὰ πάντα νομιζοιεν πρέπειν αὐτοῖς πρώττειν ὅσα ἄρχων προστάττοι.

#### Π

 Αεὶ μὲν οὖν ἐπεμέλετο ὁ Κῦρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοί τε ἄμα λόγοι ἐμβληθήσονται καὶ παρορμώντες εἰς τὰγαθόν, ἀφίκετο δὲ καὶ εἰς τόνδε ποτὲ τὸν λόγον

Αρά γε, έφη, & ἄνδρες, ἐνδεέστεροί τι ἡμῶν διὰ τοῦτο φαίνονται είναι οἱ ἐταῖροι ὅτι οὐ πεπαίδευνται τὸν αὐτὸν τρόπον ἡμῦν, ἡ οὐδὲν ἄρα

<sup>1</sup> cords xz, most Edd. ; Tárras y, Gemoll.

## CYROPARDIA, II i 30-li 1

and occasionally he invited some of the privates, sometimes a squad of five together, or a squad of ten, or a platoon, or a whole company in a body. And he also used to invite individuals as a mark of honour, whenever he saw that they had done what he himself wished everybody to do. And the same dishes were always placed before those whom he invited to dinner as before himself.

31. The quartermasters in the army he always the allowed an equal share of everything, for he thought quarter that it was fair to show no less regard for the purveyors of the army stores than for heralds or ambassadors. And that was reasonable, for he held that they must be trustworthy, familiar with military affairs, and intelligent, and, in addition to that, energetic, quick, resolute, steady. And still further, Cyrus knew that the quartermasters also must have the quarties which those have who are considered most efficient and

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that they must train themselves not to refuse any service but to consider that it is their duty to perform whatever the general might require of them.

I Whenever Cyrus entertained company at dinner, Cyrus's he always took pains that the conversation introduced mental should be as entertaining as possible and that it should incite to good. On one occasion he opened

the conversation as follows :

"Tell me, men,' said he, "do our new comrades seem to be any worse off than we because they have not been educated in the same way as we, or pray do you think that there will be no difference

Biologeir guibr abr' en rais eurovouciais abre bran

evented at they take to he much cen .

3 Kay Tornoway brolador siner, 'All' emoior min tives ecoutar ore tors makemous ober έγωγε έπισταμαι εν μεντοι τη συνουσια δυσκολοι Par ma tour deute évier autem daisontes mouns per ye. ion. Kuafupns incures ess the tufin велотия сред на сучето крев вкасти бийн Tota & sal Their to Repidepopera sat h. Fare HER & HAVELOSS OF THEY THE WOMEN'S WEDINGOS терьферым оте бе то бектером выпись терьрогами. exchenge ever into you rehevroise doysodas not APARANIE GEDELE 3 APARDAMENT OUR TIE THE RATA MOOR TOR RUCKOF KATALELHERWY GYPATIMTMY MA Di. Son, Turbe per olear look later, e've de hump ye tiên en mêre ouders oudewore apferal ная фут акономе присобин, её та негов бокомы Eyelv, Kal exchede to but autor whose the o be make he soure enterthe employees we ge at περιφερομένα ήπε πους εμας δεε οίμαι ύστατους Ханібигостах, та шкротата хехенциена фу ек-Tache by recives many anothers & has for not eine προς αυτον, Της τυχής, το εμέ νύν αληθέντα δειρο To year. I not type elver, Alla un doorties πύτικα γαρ αφ' ήμων άρξεται και αν πρωτος Applies to personar and in tours mepledage to τριτον, όπερ όη λοιπαν ήν τής περιφοράς κάκες roe Dade eat Bofer auth pelor hadeir nate-Baker son! & Shaffer me erepor hydrogeroe wal

<sup>\*</sup> ufe\* obe na, Ech! par épà berrepes de l' à recrea l'habe en flufer abrèr perfor favres haden navadanne, y mort n/fre me and roben the third man robe arrand, and my man

## CYROPAEDIA, IL IL 1 4

between us either in social intercourse or when we

shall have to contend with the enemy?

2 "Well," said Hystaspas in reply, "for my part, a story I cannot tell yet how they will appear in the face of wanter the enemy But in social intercourse, by the gods, some of them seem ill mannered enough. The other day, at any rate,' he explained, "Cyaxares had ment sent in to each company and as it was passed around each one of un got three pieces or even more. And the first time round the cook began with me as he passed it around, but when he came in the accord time to pass it I hade him begin with the last and mas it around the other way. 3. Then one of the men sitting in the middle of the circle called out and said, 'By Lees, this is not fair at all at any rate, if they are never going to begin with us here in the middle. And when I heard that, I was vexed that any one should think that he had less this another and I called buy to me at once. He obeyed showing good disciplate in this at least But when that waich was being passed came to me, only the mnallest peres were left, as one might expect, for we were the last to be served. There apon he was greatly vexed and said to himse f 'Sich lack that I should happen to have been entied here just now 4.1 Well never mind, said I 'They will begin with us next time, and you, being first, will get the biggest piece. And at that moment the cook began to pass around the third time what was left of the course, and the man helped hamelf, and then he thought the piece he had taken too small, so he put back the piece he bad, with the intention of taking another. And the cook, thought his neighbour had got a larger soice. has he, he three down etc.). 157

ό άρταμος οἰομενος αὐτόν οὐδεν τι δεῖσθαι όψου, φύχετο παραφειών πριν λαβειν αὐτον έτερου 5 ἐνταυθα δη οὕτω βαρέως ἢνεγκε το παθος ώστε ἀνηλωτο μεν αὐτῷ ὁ εἰληφει όψου, ὁ δε ἔτι αὐτῷ λοιπον ἢν τοῦ ἐμβιπτεσθαι, τουτο πως υπο τοῦ ἐκπεπλῆχθαι τε και τῆ τυχη ὁργιζεσθαι δυσθετουμένος αι ετρεψέν. ὁ μεν δη λοχαγος ο ἐγγυτατα ημών ιδών συνεκροτήσε τω χείρε και τῷ γελωτι ηὐφραινετο. ἐγω μεντοι, ἔφη προσε ποιουμην βηττειν: ουδε γαρ αυτος ἐδυναμην τον γέλωτα κατασχεῖν τοιυθτον μεν δη σοι ἔνα, ὧ

Κυρε, τών εταιρων έπιδεικνου

hat her on tours water elede bythaday. 6 άλλος δε τις έλεξε των ταξιαρχων Ούτος μεν Sy, & Kupe, as folder, outs Suncola energyer. έγω δέ ώς σε διδαξας ημάς τας ταξεις απέπεμψας nal dechevous bibuares The cautoù deactor THEIR & Mapa don sundayer, out to has tree. μοπερ και οι άλλοι έποιουν έλθων έδιδασκον ένα хоуор, как атпрас тор хоуачор жротор кай τηξας δή έπ' αυτώ άνδρα νεανιαν και τους άλλους å wunn bein, entita otas en tob europooden Вхения не тон хохон, прека пое вбокее кагрос civas, mosevas inexervas. I nas simp ans a νεανίας έπεινος προελθων τού λοχαγου προτερος έπορευετο, πάγω ιδων είπον, Ανθρωπε, τί ποιείς, και δς έφη, Προερχομαι ώσπερ συ redeven Rayes elmon, 'All' our eyes of moron έκελευον άλλα παντας προαναι και δε άκουσας τούτο μεταστραφείς προς τους λοχίτας είπεν, Ούπ ακουστε, έφη, λοιδορουμενου, προιεναι *παντας κελευει.* και άνδρες *πι*ωτές παρελθοντές

# CYROPAEDIA, II li 4 7

thinking that he did not want any more to eat, went on maxing it before he got his other piece. 5. Theremoon he took his mishan so to heart that he lost not only the meat he had taken but also what was still left of his sauce, for this last he waset somehow or other in the confusion of his veration and anger over his hard luck. The heutenant nearest un saw it and langued and clasped his bonds on amazement And I. he added, " pretended to cough, for even I could not keep from laughing. Such is one man, Cyrus, that I present to you as one of our computes

At this they langued, of course, 6 But another Assented of the capta in said. " Our friend here, it seems, attent Cyrian has failer in with a very to mannered fellow But as for me, when you had austracted us about the arrangement of the lines and dismissed us with orders each to teach his own company what we had learned from you, why then I went and proceeded to drill one plateon, just as the others also did. I assigned the bouterant his place first and arranged next after from a young recruit, and the rest, as I thought proper. The ill took my stand not in front of them freing the piatoon, and when it seemed to me to be the proper time, I gave the command to go shead. 7. And that young recruit, mark you, stepped ahead of the Leutenant and marched in front of han! And when I saw it, I said Fellow, what are you doing?' 'I am going ahead, as you ordered, said he 'Well said I, 'I ordered not only you, but all to go shead. When he heard this, he turned about to his comrades and said. \* Don't you hear him acolding? He orders us all to go shead.' Then the men all ran just their heutenant

chediance

του λοχαγόν ήσαν πρός έμε 8. έπει δε ο λοχαγός αύτους άνεχωριζεν, έδυσφόρουν και έλεγον. Ποτέρω δή πειθεσθαι χρη, νίν γάρ ό μεν κελευει προιεναι, ό δ΄ ούπ έξι. έγω μεντοι ένεγκών ταῦτα προως έξ αρχής οδ καταχωρισας είπου μηδένα των δπισθεν κινείσθαι πρίν ών ο προσθεν ηγήται. άλλα τούτο μόνον οραν πάντας, το προσθεν έπεσθαι 9 ώς δ' είς Πέρσας τις άπιων ήλθα προς έμε και εκέλευσε με την επιστολην ην έγραψα οίκαδε δούναι, κάγω, ό γάρ λοχαγός ήδει δπου έχειτο ή έπιστολή, έχέλευσα αύτον δραμόντα ένεγκείν την έπιστολην, ό μεν δη έτρεχεν, ό δλ νεανίας έκεινος είπετο το λοχαγώ συν αυτώ τώ θωρακι και τή κοπιδι, και ο άλλος δε was λόχος ίδων έκείνου συνετρεχου και ήκου οι ανδρες φέροντες την έπιστολήν, ούτως, έφη, δ γ' έμος λύχος σοι άκριβοί παυτα τὰ παρά σου.

10 Οι μεν δή άλλοι ώς είκος έγέλων έπὶ τῆ δορυφορία τῆς έπιστολής: ὁ δε Κύρος εἶπευ, Π Ζεῦ και πάντες θεοι, οἴους ἄρα ήμεῖς έχομεν ἄνδρας ἐταίρους, οῖ γε ευθεράπευτοι μεν αὕτως εἰσιν ῶστ εἰναι αὐτων και μικρῷ δψω παμπολλους φίλους ανακτήσασθαι, πιθανοί δ΄ οὐτως εἰσί τινες ῶστε πριν ειδεναι το προσταττόμενον προτερον πειθονται, ἐγω μὲν οὐκ οἴδα ποιους τινὰς χρη μᾶλλου εὐξασθαι ή τοιουτους στρατιώτας

excur

11 'Ο μέν δη Κύρος άμα γελών ούτως ἐπήνεσε τοὺς στρατιωτας. ἐν δε τῆ σκηνή ἐτύγχανέ τις ών τῶν ταξιαρχων 'Αγλαιτάδας ὄνομα, ἀνὴρ τὸν τροπον τῶν στρυφνοτερων ἀνθρωπων, δς οὐτωσί

# CYROPAEDIA, II. ii. 7-11

and came toward me 8 But when the lieutenant ordered them back to their places, they were indignant and said 'Pray, which one are we to obey? For now the one orders us to go shead, and the other will not let an I took this goodnaturedly, however, and when I had got them in position again, I gave instructions that no one of those behind should stir before toe one in front led off but that all sooud have their attention on this only to follow the man in front 9 But when a certain man who was about to start for Persia come us and asked me for the letter which I had written home, I hade the brutenant run and fetch it, for he knew where it had been placed. So he started off on a run, and that young recruit followed, as he was, breastplate and sword, and then the whole fifts, seeing him run, run after. And the men came back bringing the letter. So exactly, you see, does my company, at least, carry out all your orders."

10 The rest, of course, laughed over the inditary escort of the letter, and Cyrus and "O Zous and all the gods'. What sort of men we have then an our comrader they are so easily won by kindness that we can make many of them our from friends with even a little piece of meat, and they are so obedient that they obey even before the orders are given. I, for my part, do not know what sort of soldiers one could ask to have in preference to

these "

11 Thus Cyrus preised his soldiers, laughing at or persons the same time. But one of his captains, Agla tails, "the duries by name, one of the most austere of men happened to be in Cyrus a tent at the same time and he spoke somewhat as follows "You don't mean to say,

πως είπεν "Η γάρ οίει, έφη, & Κύρε, τούτους άληθη λέγειν ταύτα.

'Αλλά τι μην βουλόμενοι, έφη ὁ Κύρου, ψεύ-

бортац;

Τι δ΄ άλλο γ΄, έφη, εί μη γέλωτα ποιείν έθέλου. τες ύπερ ου λεγουσι ταυτα και αλαζονισυται.

12 Και ὁ Κυρος, Εὐφημει, ἔφη, μηδε λέγε 
ἀλαζονας είναι τουτους ο μεν γαρ αλαζων 
ἔμοιγε δοκεί δνομα κείσθαι ἐπὶ τοῖς προσποιουμενοις και πλουσιωτεροις είναι ἡ είσι και ἀνδρειοτέροις και ποιησειν ἃ μὴ ἱκανοί είσιν ὑπισχνουμένοις, καὶ ταυτα φανεροίς γιγνομενοις ὅτι τοῦ 
λαβεῖν τι ἔνεκα και κερδάναι ποιούσιν. οι δέ μηχανωμενοι γέλωτα τοις συνουσι μήτε ἐπὶ τῷ 
πυτών κέρδει μητὶ ἐπὶ ζημία τῶν ἀκουοντων μητε 
ἐπι βλαβη μηδεμιά, πῶς οὐχ οὐτοι ἀστεῖοι ἀν 
και ευχαριτες δικαιστερον ὁνομαζοιντο μαλλον ἡ 
ἀλαζόνες;

13 () μέν δη Κύρος ούτως ώπελογησατο περί των τον γέλωτα παρασχαντων αυτος δε ο ταξιαρχος ο την του λοχου χαριτιαν διηγησαμενος έφη. Ήπου αν έφη, ω Αγλαιτιδα, εί γε κλαιειν έπειρωμεθα σε ποιείν, σφοδρ αν ήμιν έμεμφου, ώσπερ ένιοι και εν φίδαϊς και έν λογοις οίκτρα τινα λογαποιούντες ως δακρυα πειρώνται άγειν, όποτε γε νυν και αυτος ειδως ότι ευφραίνειν μέν τι σε βουλαμεθα. βλιιψαι δ΄ ουδεν, όμως ούτως

έν πολλή ότιμα ήμας έχεις

14 Nat μα Δτ. έφη ο Αγλαιτάδας, και δικαίως

A refugger Zespe, Dindorf Gemuls, Breitenbach , & Asgeyés Mrs. [4 Asgeyés Bornemann, Marcastat.

# CYROPAEDIA, II a. 11-14

Cyrus, that you think what these fellows have been telling is true?"

"Well," said Cyrus, " what object could they have,

pray, in telling a lie?"

"What object, indeed, said the other, "except that they wanted to raise a laugh, and so they tell

these stories and try to humbug us."

12. "Hush!" said Cyrus. "Don't call these men humbugs. For to me, the name! humbug seems to apply to those who pretend that they are richer than they are or braver than they are, and to those who promise to do what they cannot do, and that, too, when it is evident that they do this only for the sake of getting something or making some gain. But those who invent stories to amuse their companions and not for their own gain nor at the expense of their hearers nor to the injury of any one, why should these men not be called 'witty' and 'entertaining rather than 'humbugs?"

13 Thus Cyrus defended those who had furnished to the fun, and the captain binase, who had told the some anecdote about his platoon said. "Verily, Aglastadas, than weep's you might find serious fault with us, if we tried to make you weep, like some authors who invent touching incidents in their poems and stories and try to move us to tears, but now, although you yourself know that we wish to entertain you and not to do you any harm at all, still you heap such reproaches

upon us."

14. "Aye, by Zens," said Aglattadas, " and justly,

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γε, έπει και κύτου του κλαιοντας καθίζοντος τους φιλους πολλαχού δμοιγε δοιει δλαττονος άξια διαπραττεσθαι ό γελωτα κύτοις μηχανωμένος ευρησεις δε και κυ, ήν αρθώς λογιξη, όμε υληθή λεγοντα, κλαυμασι μεν γε και πατερες υίοις κωφροσυνήν μηχανωνται και διδυσκαλω παισιν υγαθα μαθηματα και νομια γε πολιτας δια του κλαιοντας καθίζειν εις δικαιοσυνήν προτρεπονται τους δε γελωτα μηχανωμένους έχοις δυ ειπειν ή σωματα ωφελούντας ή ψι χας οικονοδο

MICHTEPER TE TOLOUPTER À TOLITICATIONS.

Τυ, όφη, ω Αγλαιτιόα, ήν έμοι πειθη είς μεν τους πολεμιους θαρρων δαπανησεις τουτο το πολ λού άξιον παι πλαιουτας έπεινους νε ρισει εαθι ζειν ημίν δι παντως έφη, τοισδε τοις φιλοις τουτου του όλιγοι αξιου, του γελωτος ένειδαψε λευσει, και γαρ οιό ότι πολυς σοι έστεν αποπειμενος ούτε γαραυτος χρωμενος άνησιμωκας αυτον, συζε μην φιλοις ουζε ξενοις εκων είναι γελωτα παρέχεις ώστε ουδεμια σοι προφασίε εστιν ως πύ παρεκτέον σοι ήμεν γέλωτα

Kas a Aykastabas elwe, Kal oles ye, &

Toragne, yelura nepinousy if thoi.

Και ό ταξιαρχου είπε. Ναι μα Δί', άνοητος άρα έστιε: έπει έκ γε σού πέρ οίμαι, ραου άν τις

despriser of yeleste efagayours

16 Έντι τουτφ μεν όη οι τε άλλοι έγέλοσαν, του τροπου ειδοτές αυτού δ τ' Αγλαιτιόας έπτμειδιάσε και ο Κυρος ίδων αύτον φαιδρω-

radowne Critet, Eds. sames 1986
 rafmegre Plus phus, Edd., kegnyde MSS.

# CYROPARDIA, II 8 14-16

too, since he that makes his friends laugh seems to me to do them much sem service than he who makes them ween, and if you will look at it rightly, you, too, will find that I speak the truth. At any rate, fathers develop self-control in their some by making them weep, and teachers impress good leasons upon their pupils in the same way, and the laws, too, turn the citizens to justice by making them ween. But could you say that those who make us laugh either do good to our bodies or make our minds any more fitted for the management of our private business or of the adairs of state !

to. Herenbon Hystospus answered monewhat us follows of if you will heed me. Agh taday, you will freely expend this very valuable commodity open your enemies and will try to set them to weeping. but upon us and your friends here you will picase to layah this chean article, laughter. And you can, for I know you must have a great despitity of it stored up , for you have never ment it apon yourself nor do you ever afford any laughter for your friends or for your enemies if you can help it. So you have no exense for negrodging us a laugh-

"What and Agos talks "do you really think,

Hystaspan, to get a langa out of me?

"Well by Zeus, said the other captain, "he is a very foolish fellow, let me tell you, if he does for I believe one might rub fire out of you more easily than provoke a raugh from you

16 At thus, of course, the rest laughed for they knew his character, and Aglantadas lumself smiled at the fully. And Cyrus scenig him orighten up said.

θέντα, 'Αδικείς, έφη, δι ταξίαρχε, ότι άνδρα ήμιν του απουδαιστατου διαφθείρεις γελάν άναπείθων, καί ταύτα, έφη, ούτω πολέμιου όντα τῷ γέλωτι.

17 Ταῦτα μέν δη ἐνταῦθα ἔληξεν. ἐκ δέ τούτου Χρυσάντας ώδε έλεξεν: 18. 'Αλλ' έγώ, έφη, ω Κύρε και πάντες οί παρόντες, έννοω ότι συνεξεληλυθασι μεν ήμεν οί μεν και βελτίονες, οί δε και μείονος άξιοι την δέ τι γένηται άγαθόν. άξιώσουσιν ούτοι πάντες ίσομοιρείν, καίτοι δηωγε ούδεν άνισώτερον νομίζω εν ανθρωποις είναι ή του ίσου τόν τε κακόν και τον άγαθου άξιοθσθας.

Καὶ ὁ Κύρος είπε πρὸς τοθτο, "Αρ' οθν, προς τών θεών, δ ἄνδρες, κράτιστον ήμεν έμβαλείν περι τούτου βουλήν εἰς τὸ στράτευμπ, πότερα δοκεί, ήν τι έκ των πονων δώ ό θεδε άγαθόν, ίσομοίρους παυτας ποιείν, ή σκοπούντας τα έργα έκαστοι πρός ταύτα και τὰς τιμάς έκαστω προστιθένας:

19 Και τί δεῖ. ἔφη ὁ Χρυσάντατ, ἐμβαλεῖν λόγον περὶ τούτου, ἀλλ' οὐχὶ προειπεῖν ὅτι οὕτω ποιήσεις; ού και τους ἀγῶνας ούτω προείπας και

τὰ άθλα:

'Αλλά μὰ Δί', ἔφη ὁ Κίρος, ούχ δμοια ταῦτα έκείνοις. Ε μέν γαρ αν στρατευόμενος κτησωνται, κοινά οίμαι έαυτων ήγήσονται είναι την δε άρχην της στρατιάς έμην ίσως έτι οίκοθευ νομίζουσιν είναι, ώστε διατάττοντα έμε τους επιστάτας ούδεν οξμαι άδικείν νομίζουσιν.

<sup>·</sup> raffaexe Philolphus, Edd ; Aexaye MSS.

# CYROPARDIA, II, ii. 16-19

"It is not right, captain, for you to corrupt our most serious man by persuading him to laugh, and that, too,' said he, "when he is such a fee to laughter" 17 With that, the subject was dropt. But at this

point Chrysantas spoke as follows 18. "Cyrus," small he, "and all you here present, I observe, for my part, that some have come out with us who are of superior merit, others who are less descrying than we. Now, if we meet with success, these will all expect to have share and share slike. And yet I the proposed on not believe that anything in the world is mure distributing unfair than for the bad and good to be awarded prise massay equal shares."

"Well, then, in the name of the gods, my men,"
Cyrus replied to this, "will it not be a very good
thing for us to suggest to the army a deliate on this
question—shall we, in case God gives us any success
to reward our toils, give to all an equal share or shall
we take into consideration each man a services and
bestow increased rewards upon him commensurate

with them?"

19. "And what is the use," said Chrysantas, "of starting a discussion concerning this matter? Why not rather announce that you propose to do thus and so? Pray, did you not announce the games and offer the

prizes that way?"

"Yes, by Zeus, said Cyrus; "but this is not a parallel case. For what the men obtain by fighbing, that, I suppose, they will consider their own common property, but the command of the army they still consider fately to be mine, so that when I appoint the judges, I am sure they think I am within my rights."

20. \*Η καὶ οίει, έφη ο Χρυσαντας, ψηφίσασθαι άν τὸ πλήθος συνελθόν ώστε μή ζοων έκαστου τυγχάνειν, άλλα τους κρατίστους καὶ τιμαίς καὶ δώροις πλεονεκτείν.

Εγωγ΄, έφη ό Κύρος, οίμαι, άμα μέν ήμων συναγορευόντων, άμα δε καὶ αλσχρον δυ άντιλέγειν τὸ μὴ οὐχὶ τὸν πλείστα καὶ πονούντα και ώφελούντα το κοινόν τούτον και μεγίστων άξιοθοβαι. οίμαι δ', έφη, καλ τοῦς κακιστοις συμφέρου φανείσθαι τούς άγαθούς πλεονεκτείν.

21 'Ο δε Κύρος έβούλετο και αυτών ένεκα τών όμοτίμων γενέσθαι τοῦτο τὸ ψήφισμα. Βελτιους γάρ αν και αύτους ήγειτο τούτους είναι, ει είδειεν δτι έκ τών έργων και αύτοι κρινόμενοι τών άξίων τεύξονται. καιρος οθν έδοκει αύτῷ είναι νου εμβαλείν περί τούτου ψήφου, έν φ καί οί όμότιμοι δίκνουν την τοῦ ὄχλου ἰσομοιρίαν. οῦτω δή συνεδοκει τοῖς έν τή σκηνή συμβαλέσθαι περί τούτου λογους και συναγορεύειν ταθτα έφασαν χρήναι δοτισπερ άνηρ οίοιτο είναι.

22. Έπυγελώσας δε τών ταξιαρχών τις είπεν, Αλλ' έγω, έφη, ἄνδρα οίδα και τοῦ δημου δε συνερεί ώστε μή είκη ούτως Ισομοιρίαν είναι.

Αλλος δ' είντήρετο τούτον τίνα λέγοι. ο δ' άπεκρίνατο, "Εστι νη Δε άνηρ ήμεν σύσκηνος, δς έν παντι μαστεύει πλέον έχειν.

"Αλλος δ' έπηρετο αύτον, "Η και των πόνων; Μά Δε, έφη, οὐ μέν δη άλλα τούτο γε ψευδο-:68

# CYROPAEDIA, II R. 20 22

20. "And do you really believe," said Chrysantas, "that the main meeting would adopt a resolution that each one should not have an equal share, but that the best should have the preference both in

however and enfta ? "

'Yea, said Cyrus, "I do, partly because we re- nowseds commend it, and partly because it is mean to oppose he worth a proposition that the one who suffers the most and does the most for the state should also receive the highest rewards. And I think, much he, 'that even to the worst it will seem proper that the good should have the larger share

21 Now Cyrus wished for the take of the peers themselves that this measure abould pass, for he thought that even they themselves would be better, if they knew that they also should be judged by their works and should receive according to their deserts. And so it seemed to him to be the proper time to bring this matter to a vote now, while the peers also were questioning the commoners claims to equality. Accordingly, those in the tent agreed to sulmut the question to a discussion and they and that whoever thought himself to be a man ought to advocate it.

22 But one of the captains said with a laugh-"Well I know a man of the communers too, who will support the proposition not to have share and share alike in that indocriminate fashion."

Another asked him whom he meant, and he answered. " By Zeus, he is a measurate of ours, who in everything does his best to get the largest share

"Wont" the largest share of hard work, too?

asked another.

" No, by Zeus," said he , "not by any means , but

μενος εάλωκα και γάρ πόνων και τών άλλων τών τοισύτων όρω πανυ θαρραλέως βουλόμενου

μείον έχειν παρ' όντιναούν.

23 'AXX' Lyw men, ton & Kupos, & dubpes, γιγυώσεω τους τοιούτους άυθρωπους οίαν καλ ούτος νύν λεγει, είπερ δεί ένεργον και πειθομενον έχειν τὸ στρατευμα, έξαιρετέους 1 είναι έπ της στρατιάς, δοκεί γάρ μοι τὸ μέν πολύ των στρατιωτών είναι οίου Επεσθαι ή άν τις фудтац фунци в образ втехноройств об разв καλοί κώγαθοί έπι τὰ καλά κάγαθα, οί δὲ πονηροί έπλ τὰ πονηρα. 24 και πολλικές τοίνυν πλειονάς όμογνωμονας λαμβιινούσιν οι φαίλοι ή οι σπουδαίοι ή γάρ πονηρία διά των παραυτίκα ήδονών πορενομένη ταυτάς έχει συμπειθούσας πολλούς αυτή ομογνωμανείν ή δ' άρετη πρός δρθιον άγουσα ού πανυ δεινή έσταν έν τώ παραυτικα είκη συνεπισπασθαι, άλλως τε και ήν άλλοι ώσιν έπι το πρανές και το μαλακόν άντιπαρακα. Louvres. 25 Rai Touvur otav pir Tives Blakeia και άπονία μόνον κακοι ώσι, τούτους έγω νομιζο έσπερ κήφηνας δαπανή μουον ζημιούν τους KOLLOWERS OF O BY TON HEV WOUND KAKOL DOL κοινωνοί, προς δέ το πλιονέκτείν σφοδροί και άναισχυντοι, ούτοι καὶ ήγεμονικοι είσι πρός τά πονηρά πολλακις γαρ δυνανται την πονηριαν πλεονεετούσαν άποδεικνυναι ώστε παντάπασιν έξαιρετέοι ημίν οί τσιούτοι εισι.

<sup>·</sup> Hasperdoon Stephantas, Faul - Ma phrons Mass. (chaire).

<sup>2</sup> rass assessed Pantaxides, Rert van, most Euct., vabs

# CYROPAEDIA, II d. sa s5

here I have been caught in a falsehood. For my observation is that he very good-naturedly consents to have a smaller share of hard work and other things of that sort than snybody else.

23. Well, men," and Cyrns. I am convinced that the vision auch fellows as this one of whom our friend has just here is been telling on must be weeded out of the ranks, if array we are to keep our army indistrious and obedient. For it seems to me that the majority of the noithern are the sort to follow wherever any one leads and the good and noole, I think, try to lead only to what is good and noble, and the victors to what is vicious 24. And therefore the base oftentimes find a larger following of congenial aptrita than the noble. For since vice makes her appeal through the pleasarea of the moment, she has their assistance to persuade many to accept her views, but virtue, leading up hill, is not at all clever at attracting men at first night and without reflection, and especially is this true, when there are others who call in the opposite direction, to what is downfull and easy 25 And so, when people are bad only because of lastness and indolence, I believe that they, like drones, damage their associates only by the cost of their keeping. But those who are poor companions in toil, and also extravagant and shameless in their desire for any advantage, these are likely also to lead others to what is vicious, for they are often able to demonstrate that vice does gain some advantage. And so we must weed out such men at any cost.

26. Καὶ μὴ μέντοι τακοπείτε δπως ἐκ τών πολιτών ἀντιπληρωσετε τὰς τιιξεις, άλλ ὅσπερ ἔπποι οἱ ἀν ἄριστοι ὅσιν, οὐχ οἱ ἀν πατριώται, τούτους ζητεῖτε, οὕτω και ἀνθρωπους ἐκ πάντων το ἀλα συγκοσμησειν, τουτους λαμβανετε μαρτυρεῖ δε μοι και τοδε πρὸς το ἀγαθον οὕτε γὰρ ἄρμα ὅππου ταχυ γενοιτ ἀν βραδεων ἴππων ἐνοντων σύτε δίκαιον αδικων συνεζευγμένων, οὐδὶ οἰκος δυναιτ ἀν εὐ οἰκεῖσθαι πονηροῖς οἰκταις χρωμενος, άλλα και ἐνδεόμενος οἰκετῶν ἡττον σφαλλεται ἡ υπο ἀδίκων ταραττομενος.

27 Εὐ δ΄ Ιστε, ὁ ἀνόρες, ἔφη, φιλοι, ὅτι οὐδὸ τοῦτο μόνον ἀφελησουσιν οἱ κακοι ἀφαιρεθέντες ὅτι κακοι απεσουται, ἀλλα και τῶν καταμενουτων οἱ μὲν ἀνεπίμπλαντο ἥδη κακίας, ἀποκαθαροῦνται πάλιν ταυτης, οἱ δε ἀγαθοὶ τους κακους ἰδοντες ἀτιμασθέντας πολὺ εὐθυμότερον τῆς ἀρετῆς ἀνθέ-

Fortas.

28 'O per obrue elve role be dixor made

συνέδοξε ταύτα, και ούτως έποίουν.

Εκ δε τούτου πάλιν αύτοις σκωμματος ήρχετο ὁ Κύρος κατανόπσας γαρ τινα τών λοχαγών σύνδειπνον καὶ παρακλίτην πεποιημένον ἄνδρα ὑπερδασύν τε καὶ ὑπεραισχρον, ἀνακαλέσας τὸν λοχαγον ὁνομαστι εἶπεν ὧδε ΄ Ω Σαμβαύλα, ἔφη, ἀλλ΄ ἢ και συ κατά τον Έλληνικου τρόπου, ὅτι

After ederno Hing outto despuesar, Genioli branketa

despisares.

<sup>&</sup>lt;sup>1</sup> маі дір дівтоє Hug, Gemoli, Marchant, дабі дівтоє в, Dinanti, Sauppe, Beviteniaca, паі дайт діята уС, кай дівтоє дай Е.

# CYROPAEDIA, II II 16-48

26. "Do not, however, endeavour to fill up their How to all places in the ranks with your own countrymen only, places in last, just as in selecting a team you seek out not horses the ranks that are home-bred but those which are best, so also in the case of men, take them from all sources -whoever you think will be most likely to contribute to your strength and to your honour. And I have the following mustrations to prove the worth of my suggestion a chariot would never go fast, I am sure, if slow horses were attached to it, nor would it be perviceable of horses unfit for service were harnessed to it, nor yet could a house be well managed if it employed victous servants, but it would miffer less from having no servants at all than from being kent In confusion by incomble servants.

27 "Let me assure you of tan, too, my friends," he added, "that the weeding out of the vicious will bring not only this advantage, that the vicious will be out of the way, but also among those who remain the ones that have already been infected with vice will be nurged of it, while the virtuous seeing the victous

disgraced will eleave more eagerly to virtue

28 With that he concluded, and all his friends agreed that what he said was true, and they began

to act upon that principle

After that Cyrus began again to jest with them , To sate for he had observed that one of the heutenants had favorite brought along as a guest and companion at table an exceedingly hairy and exceedingly ill favoured man , and addressing the Heutenant by name he spoke as follows "Well, Sambaulas, said he, " so you also have adopted the Greek fashion, have you, and take

καλόν έστι, περιώγει τοῦτο τὸ μειρώκιου τὸ παρακατακείμενου σοι;

Νή του Δι, έφη ο Σαμβαύλας, ήδομαι γούν καλ έγω συνών τε και θεώμενος τούτον.

29. Ακούσαντες ταῦτα οἱ σύσκηνοι προσέβλεψαν ὡς δε εἶδου τὸ πρόσωπον τοῦ ἀνδρος ὑπερβάλλον αἴσχει, ἐγέλασαν παντες. καί τις εἶπε, Προς τῶν θεῶν, ὧ Σαμβαύλα, ποίφ ποτέ σε ἔργφ ο ἀνὴρ οὕτος ἀνήρτηται, <sup>3</sup>

30. Καὶ δς εἶπεν, Ἐγὰ ὑμῖν νὴ τὸν Δία, ὁ ἄνδρες, ἐρῶ. ὁποσάκις γὰρ αὐτόν ἐκάλεσα εἴτε νυκτος εἶτε ἡμέρας, οὐπωποτέ μοι οὕτ' ἀσχολίαν προυφασίσατο οὕτε βάδην ὑπήκουσεν, ἀλλ' ἀεὶ τρέχων ὁποσάκις τε αὐτὰ πρᾶξαί τι προσέταξα, οὐδέν ἀνιδρωτί ποτε αὐτὰν εἶδον ποιοῦντα, πεποίηκε δὲ καὶ τοὺς δεκαδέας πάντας τοιούτους, οὐ λόγφ ἀλλ' ἔργφ ἀποδεικνὺς οἴους δεῖ εἶναι.

31. Καί τις είπε, Κάπειτα τοιούτου όυτα οὐ Φιλείς αὐτον διαπερ τοὺς συγγγενείς;

Καὶ ὁ αἰσχρος ἐκεῖνος πρὸς τοῦτο ἔφη Μὰ Δία οὐ γὰρ φιλοπονός ἐστιν· ἐπει ἤρκει ᾶν αὐτῷ, εἰ ἐμὲ ἤθελε φιλεῖν, τοῦτο ἀντὶ πάντων τῶν τονμασίων.

<sup>\*</sup> weedyn dantino ad., Conet, most Edd., weedyn (above the line as) F., weedyns and. D. alorf

Ashprovan Marchan, Edd., de(upo E)horra, MSS.
\* voe xyt.H. Gemoll, Marchant, not in A, Dincorf, et al.
tall kinds of exercises.

# CYROPAEDIA, II. lt. 28-31

about with you everywhere this youngster who is now beside you, because he is so hundsome?'

"Yes, by Zeus,' said Sambaglas, "at all events I enjoy both his company and his looks."

29. When his messimates heard this, they looked at the man; and when they saw that his countenance was exceedingly ugly, they all laughed. And one of them said "In the name of the gods, Sambaulas, what has this fellow done to make such a hit with you?"

30. "By Zens, fellows," he answered, "I will tell you. Every time that I have called him, whether by day or by night, he has never made any excuse saying that 'he had not time,' nor has he answered my call slowly, but always on a run. And as often as I have bidden him do anything, I have never seen him perform it without sweat, and besides, by showing them not by precept but by example what sort of men they ought to be, he has made his whole squad of ten just like himself.'

31 "And yet," said one of the men, "although he is such an excelent fellow, you don't kiss him as you do your relatives?"

And the homely man answered this and said "No, by Zeus, for he is not fond of hard work; for if he wished to kiss me, that would be an ample substitute for all his drill-work."

### 111

 Τοιαύτα μεν δη καὶ γελοία καὶ σπουδαία καὶ ἐλέγετο καὶ ἐπραττετο ἐν τῆ σκηνῆ τέλος δὲ τὰς τριτας σπονδάς ποιησαυτές και εὐξάμενοι τοῖς θεοῖς τὰγαθὰ την σκηνὴν εἰς κοίτην διέλυον. τῆ δ' ὑστεραία ὁ Κύρος συνέλεξε παντάς τοὺς

στρατιωτας και έλεξε τοιάδε

2. Ανδρες φίλοι, ό μεν άγων έγγυς ήμεν προσέρχονται γαρ οι πολέμιοι τὰ δ' άθλα τῆς νίκης, ήν μέν ήμεζς νικώμεν (τούτο γαρ, έφη, δεί και λέγειν και ποιείν), δήλον ότι οί το πολέμιοι ημέτεροι και τὰ τῶν πολεμίων ἀγαθὰ πάντα: ην δε ημείς αδ νικωμεθα, και οδτω τά των νικωμένων πάντα τοίς νικώσιν άει άθλα прожентах. 3. обты бу, вфп, бей бийя урукыσκειν ώς δταν μέν άνθρωποι κοινωνοί πολέμου γενόμενοι εν έαυτοῖς έκαστοι έχωσιν ώς, εί μή αύτος τις προθυμήσεται, ούδεν έσομενου τών δεοντων, ταχύ πολλά και καλά διαπράττοντας ούδλο γάρ αυτοίς άργείται τών πράττεσθαι δεομέχων όταν δ' έκαστος διανοηθή ώς άλλος έσται ο πράττων καὶ ο μαχόμευος, κὰν αύτος μαλακι-ζηται, τουτοις, έφη, εὐ ίστε ότι πάσιν άμα πάντα ήκει τὰ χαλεπά φερόμενα. 4. καὶ ὁ θερε ούτω πως εποίησε τοίς μη θέλουσιν έσυτοίς προστάττειν έκπονείν τάγαθά άλλους αὐτοῖς έπιτακτήρας δίδωσι νύν σύν τις, έφη, λεγετω

# CYROPAEDIA II 100 3-4

#### 111

I THINGS of this sort both grave and gay were and and done at the dinner party. And finally when they had made the third I battom I and peaved to the mode for their blessings, the party broke up, and they all went to bed. Then on the morrow (stuf The many called a his souliers together and space as follows: mering

2 "Friends, the conflict is at hand, for the enemy are approaching. As for the prizes of victors, if we are victorious and we must assume that we shall be and work to that end it is evident that the enemy and all that is theirs will belong to us. But, on the other hand if we are defrated in this cantoo, all the possessions of the sanguished are many ably the prizes set for the victors. 3 Accordings. said he "you must realise that when men who are united as comrages in war are fory persuaded that nothing will come out as it should unless each individyar man exerts homes! then many splended ach evements are smeddly account shed, for nothing that needs to be done is neglected. But when each one assumes that there will a some one cise to do and to fight, even I be proves a weakling, let me nomice you, soul be, "that to such men, all alike, all that is gric our comes in a flood. A And Gold has ordained it in some such was as this in the case of those who will not compel themselves to work out their own good, he assigns others to be

Normalion here intro-uses a Greek costom, the Termana poured to 1 is now. But at the contact to of a more the freels process three ontone the best to the goan than necond, to the herom the third to deep or to Harman.

ένθαδε άναστὰς περί σύτου τούτου ποτέρως άν την άρετην μάλλον οίεται άσκεῖσθαι παρ' ήμῖν, εἰ μέλλοι ὁ πλεῖστα καὶ πονείν καὶ κινδυνεύειν ἐθέλων πλείστης καὶ τιμής τευξεσθαι, ή άν εἰδῶμεν ὅτι οὐδεν διαφέρει κακον είναι ὁμοίως

γαρ παντες τών ίσων τενξομεθα

5 'Εντανθα δη Αναστάς Χρυσάντας, είς τών όμοτιμων, άνηρ ούτε μέγας ούτε ίσχυρος ίδείν. doornoes of Stadeown, Theker, 'Ahh' oluat new. έφη, & Κύρε, αύδε διανοουμενόν σε ώς δεί Ισον έγειν τους κακους τοις άγαθοις έμβαλείν τούτον του λογον, άλλ' αποπειρωμένου εί τις άρα έσται άνηρ δοτις έθελήσει έπιδειξαι έαυτον ως διανοείται μηδέν καλον κώγαθον ποιών, αν άλλοι τη άρετη καταπραξωσε, τουτων ισομοιρείν. 6 έγω δ', έφη, ούτε ποσίν είμι ταχυς ούτε χερσίν ίσχυρος, שעישומים דם סדו בד שׁף שׁף בעם דפ בעם משומדו ποιησω, ού κριθείην ούτε άν πρώτος ούτε άν δευτερος, οίμαι δ' ούδ' Δε χιλιοστος, ίσως δ' ούδ' Δυ μυριοστος άλλα και έκείνο, έφη, σαφώς έπί σταμαι ότι εί μέν οί δυνατοι έρρωμένως ιίντιλήψονται τών πραγματών, υγαθού τινος μοι μετέσται τοσούτον μέρος όσον αν δίκαιον ή εί δ' οί μέν κακοί μηδέν ποιήσουσιν, οι δ' άγαθοι και δυνατοί άθύμως έξουσε, δέδοικα, έφη, μη άλλου τενός μάλλον ή του άγαθου μεθεξω πλείον μέρος ή εγώ Βούλομαι

 Τ΄ Χρυσάντας μεν δη υθτως εἶπεν ἀνέστη δ' ἐπ' αὐτῷ Φεραύλας, Πέρσης τῶν δημοτῶν,

# CYROPAEDIA, II ds. a 7

their commanders. Now, therefore, let any one Cyrus stand up and speak to this question before us, review on whether he thinks that valour would be more of mark cultivated among us if the one who will do and dare most is also to receive the greatest rewards, or if we know that it makes no difference whether a man be a coward or not, as we shall all share and share alike

emment in understanding stood up and spoke "Well Cyrus, said be, "I think that you are introducing this discussion not because you think that the bad ought to have an equal source with the good, but because you what to prove whether a single man will ready be found who will care to let it be known that he thinks that, even if he himself does nothing good and noble, he should have an equal share of that which others win by their valour 6 Now I," he went on, "am he ther fleet of foot nor strong of arm, and I know that in view of what I shall account she by my bodds strength I should not be judged either the first or the second, or even, I a uppose, the thousandth, and perhaps not even the ten thousandth. But on this point I am perfectly clear, that if those who are powerful men take

mattern vigorously in hand, I shall have as large a share of any good fortune that may come as I deserve But if the bad do nothing and the good and strong lose heart. I am afraid said he, "that I shall have a larger share than I wish of something other than

hours

5. Rereupon Chrysentas, one of the peers, a man Carpantas neither large nor powerful to look apon, but pre-proposal

him Darmatan 7 Thus spoke Chrysintos. And after Phenedas stood up, one of the Person common-support

Κυρφ πως έτι ολκοθεν συνήθης καὶ λρεστος άνηρ, και τὸ σώμα καὶ την ψυχήν οὐκ ἀγεννεὶ ἀνδρὶ ἐσικως καὶ Ελεξε τσιαδε. Κ Έγω, ἐφη, ὡ Κυρε και παντες οἱ παρουτες Περααι, ἡγοῦμαι μεν ἡμὰς πάντας ἐκ τοῦ ἴσου νῦν ὁρμὰσθαι εἰς το ἀγωνιζεσθαι περι ἀρετῆς ορῶ γαρ ομοια μέν τροφή παντας ἡμὰς τὸ σωμα ἀπκουν τας, ομοιας δε συνουσίας παντας ἀξιουμένους, ταὐτὰ δε πάσιν ἡμιν προκείται το τε γαρ τοῖς ἄρχουσι πειθεσθαι πάσιν ἐν κοινῷ κεῖται, και δς ἀν ἀριῆ τοῦτο απροφασιστώς ποιων, τουτον ορῶ παρα Κυρου τιμής τυγχανονται το τε προς τους πολεμιους άλκιμον είναι οῦ τῷ μεν προσηκον τῷ δῦ, αλλά πασι καὶ τοῦτο προκεκριται καλλιστον είναι

3 Νυν δ', ξόη, ήμεν καὶ δεικυται² μαχη, ην έγω όρω παντας ἀνθρωπους φυσει ἐπισταμενους ῶσπερ γε καὶ τάλλα ζητα ἐπισταται τινα μαχην ἐκαστα ουδε παρ' ενος άλλου μαθοντα ἡ παρα τῆς φυσεως, οἶον ὁ βοῦς κέρατι παιειν, ὁ ἴωπος υπλη, ο κυων στοματι, ὁ κυπρος οδοντικει φυλιστασθαί γ', ἔφη, ἀπαντα ταῦτα ἐπί σταται αφ' ὡν μαλιστα δεῖ, και ταῦτα εἰς οὐ δενος διδασκάλου πωποτε φοιτήσαντα. 10 και ἔγω, ἔφη, ἐκ παιδιου κυθυς πραθαλλεσθαι ἡπι σταμην πρὸ τουτων ὅ τι ἤμην πληγησεοθαι: εἰ δε μη ἄλλο μηδεν ἔχοιμε, τω χειρε προεχων ἐνεπό-

" vé ve C, Bratterbach, Marchant, vé v' al yG. Dindorf, Lenu II

I shown at Marchant, shows she hosts y, most fall not physically infit,

<sup>\*</sup> Serveres L. Marchant, Isemoli . Misseria yz. most Edd r So.

# CYROPAEDIA, II lit 7 to

ers, but a man who for some reason or other had from the beginning won (yras a confidence and affection, besides he was well favoured in looky and a gentleman at heart. His speech was as follows 8 "I think, Cyron said he, " and all you Permana here essembled, that we are all now starting on an equal footing in a contest of merit, for I observe that we are all taking the same bodily exercise, that we all have the same rations, that we are all considered. worthy to move in the same society, and that the prises are offered at ke to al. For obcdience to the othern has been enjoined equally upon us all and whoever shows hanself prompt to comply, I observe that he receives honour from Cyrus. Agent, to be brave in the face of the enemy is not a thing to be exnected of one and not if anotier, but it a considered far the neblest thing for all a ke

9. "And now the evotto red, "we have been initiated into a method of fighting which I observe, all men naturally understand, but as in the case of other creatures each understands wone method of fighting which it has not learned from any other source than from instinct for instance, the bull knows how to fight with his hoofs, the dog with his teeth, the boar with his hoofs, the dog with his teeth, the boar with his tasks. And all know how to protect themselves, too, against that from which they most need protection and that, too, though they have never gone to school to any teacher 10. As for myself, I have understood from my very childhood how to protect the spot where I thought I was likely to receive a blow, and if I had nothing else I put out my hands to hinder as well as I could

διζον δ τι εδυνάμην τον παίοντα καλ τουτο έποίουν ού διδασκομένος, άλλα και έπ' αύτω τούτω παιόμενος, εί προβαλοιμην. μαγαιράν γε μήν εύθύς παιδίου δυ ήρπαζου δπου ίδοιμι, ουδέ παρ' ένδο ούδὲ τούτο μαθων δπως δεί λαμβάνειν ή παρά τής φύσεως, ώς έγώ φημι. έποιουν γούν και τούτο κωλυόμενος, ού διδασκομενος ώσπερ καλ άλλα έστιν α είργομενος και ύπο μητρός και ύπο πατρός ύπο της φυσεως πρώττειν ήναγκαζόμην. και ναι μά Δία έπαιον γε τή μαχαίρα πάν δ τι δυναίμην λανθανείν, ού γαρ μόνον φυσει ήν. ώσπερ το βαδιζειν και τρέγειν, άλλα και ήδυ ποδε τώ πεφυκεναι τούτο εδόπει μοι είναι.

11 Έπει δ' οὐν, έφη, αύτη ή μαχη καταλειπεται, έν ή προθυμίας μάλλον ή τέχνης έργον έστι, πώς ήμεν ούχ ήδεως προς τουσδε τούς όμοτίμους άγωνιστέον, όπου γε τὰ μέν άθλα τῆς άρετής Ισα προκειται, παραβαλλομενοι δέ ούκ ίσα els του κινδυνου Ιμεν, άλλ' ούτοι μεν έντιμον. δοπερ μόνος ήδιστος, Βιον, ήμεῖς δε έπιπονου μέν. **Ετιμον δέ, δοπερ σίμαι χαλεπώτατος** 

. 2. Μάλιστα δέ, ω άνδρες, τουτό με [εὐθύμως] 1 εις του άγώνα του πρός τούσδε παρορμά δτι Κύρος ο κρίνων Ισται, δε ου φθόνω κρίνει, άλλα σύν θεων όρκο λέγω) ή μήν έμοι δοκεί Κύρος ούστινας αν ορά? άγαθούς φιλείν ούδεν ήττον έαυτού τούτοις γουν όρω αύτον ό τι Δν έχη

\* As soit y, most Edd. , sod az, Gemoll.

<sup>\*</sup> eVictions MSS., bracketed or omitted by most Edd. . code was feamoul stree-ght me-

the one who was trying to hit me. And this I did not from having been taught to do so but even though I wan besten for that very act of putting out my bands. Furthermore even when I was a little fellow I med to seize a sword wherever I saw one, a though, I declare I had never tearned, except from instinct, even lasw to take hold of a award. At any rate I used to do this, even though they tried to keen me from it and certainly they did not teach me no to do-just as I was come led by nature to do certain other things which my father and mother tried to keep me away from. And by Zeus I used to back with a sword everything that I could without being eaught at it. For this was not only instinctive, like warking and renning but I thought it was fan in addition to its being natural

If 'He that as it may,' he went on, "since this method of fighting awaits us, which demands courage more than will, why should we not godly compete with the peers here? For the prizes proposed for excellence are equal, but we shat go into the tea not having at stake interests equal with theres, for they have at stake a life of hot sur, which is the most happy of all while we risk only a life of full unanomored, which I think is most hurdensome.

12 "And this, controles, given me the most enerage for the compet tion with these gentlemen, that Cyrus is to be the judge, for he decides not with partiality, but (I awear it by the gods) I verily think that Cyrus loves no less than himself those whom he recognises as valuant. At any rate, I observe that whatever he has, he is much more pleased to give it to them than to keep it

ήδιον διδάντα μάλλον ή αὐτον έχοντα 13 καίτοι, έφη, οίδα ότι οὐτοι μέγα φρονοῦσιν ότι πεπαιδευνται δὴ καὶ πρὸς λιμὸν και διψαν καὶ προς ριγος καρτερεῖν, κακῶς είδοτες ότι και ταῦτα ἡμεῖς ὑπὸ κρείττονος διδασκάλου πεπαιδευμεθα ή οῦτοι, οὑ γαρ έστι διδασκαλος οὐδεις τουτων κρείττων τῆς ἀνάγκης, ἡ ἡμᾶς και λιαν ταῦτ ἀκριβοῦν ἰδιδαξε 14 και πονεῖν οὕτοι μὲν τὰ δπλα φερουτες ἐμελέτων, ἄ ἐστιν ἄπασιν ἀνθρωποις ηὐρημένα ὡς ἀν εὐφορωτατα εἴη, ἡμεῖς δε γ', ἔφη, ἐν μεγάλοις φορτίοις και βαδιζειν και τρέχειν ἡναγκαζομεθα, ὥστε νῦν ἐμοι δοκεῖν τὸ τῶν ὅπλων φορημα πτεροῦς μάλλον ἐοικεναι ἡ φορτιω,

16 Ως οῦν ἐμοῦ γε και ἀγωνιουμένου καὶ ἀποῖος ἄν τις ῷ κατὰ την άξιαν με τιμαν ἀξιωσοντος, οῦτως, ἔφη, ῷ Κῦρε, γιγνωσκε, και ὑμιν γ', ἔφη, ῷ ἄνδρες δημοται, παραινῶ εἰς ἔριν ὁρμᾶσθαι ταὐτης τῆς μαχης πρός τοὺς πεπαιδευμένους τούσδε νῶν γαρ ἄνδρες εἰλημ.

μένος είσαν έν δημοτική αγωνία.

16. Φεραύλας μεν δη ούτως είπεν, Δυίσταντο δε καὶ άλλοι πολλοί έκατερων συναγορεύοντες, εδοξε κατά την άξιαν τιμασθαι έκαστον, Κύρον δε τον κρινοντα είναι, ταῦτα μεν δη ούτω

προυκεχωρήκει.

17 Εκάλεσε δ΄ έπὶ δείπνου ὁ Κύρος καὶ δλην ποτέ ταξιν αυν τῷ ταξιάρχο, ίδὼν αὐτόν τοὺς μεν ήμισεις τῶν ἀνδρῶν τῆς τάξεως ἀντιτάξαντα έκατέρωθεν εἰς ἐμβολήν, θωρακας μεν ἀμφοτέρους

Mary, most Edd. , not in 22, Gemoll. a folger Schneider, Edd. , folger MSS.

# CYROPAEDIA, II 18, 12-17

for himself. 13 And yet I know that these men unde themselves upon baying been trained as they say to endure hunger and thirst and cold but they do not know that in this we also have been trained by a better teacher than they have had, for in these branches there is no better teacher than necessity, which has given us exceedingly thorough instruction in them. 14 And they have been in trainlaw for hard labour by carrying weapons which all men have so devised that they may be as easy as possible to bear, while we, on our part, have been obliged to walk and to run with heavy burdens, so that the carrying of arms now seems to me more like paying wings than bearing a borden

" Let use inform you, therefore Cyrus said he, "that I, for one, shall not only enter they contest, but I shall also expect you to reward no according to my deserts, whate er I ma, for better or worse And you my fellow commo ery, he concluded, "I recommend you to enter with alarmty into the competition with these gentlemen in this sort of warfare, for now they have been trapped in a

contest with commoners.

16 Thus Pherauas spoke. And many others from both orders rose to speak in favour of the measure. They decided that each one should receive rewards according to his deserts, and that Cyrus should be the judge. Thus, then, the matter was satisfactorily settled

17 And once Cyrus invited a captain and bis whole Assaul company to dinner, because he had noticed him rudgele drawing up one half of the men of his company " against the other half for a sham battle. Both sides

έχοντας καὶ γέρρα ἐν ταῖς ἀριστεραῖς, εἰς δὲ τὰς δεξιάς νάρθηκας παχείς τοίς ήμίσεσιν έδωκε. τοίς δ' έτέροις είπεν ότι Βάλλειν δεήσοι άναιρουμένους ταίς βώλοις.

18. Έπεὶ δὲ παρεσκευασμένοι οῦτως ἔστησαν. έσημηνεν αὐτοῖς μάχεσθαι, ἐνταῦθα δή οἱ μὲν έβαλλον τοῖς βωλοις καὶ ἔστιν οἱ ἐτύγχανον και θωρώκων και γέρρων, οι δὲ καὶ μηροῦ καὶ κνημίδος. έπει δὲ όμοῦ ἐγένοντο, οἱ τοὺς νέρθηκας δχουτες έπαιον τών μέν μηρούς, τών δέ χείρας, των δε κνήμας, των δε και έπικυπτόντων έπι βωλους έπαιον τούς τραχήλους και τὰ νώτα. τέλος δε τρεψάμενοι εδίωκον οι ναρθηκοφοροι παίουτες σύν πολλώ γέλωτι καὶ παιδιά, έν μέρει γε μήν οι έτεροι λαβόντες πάλιν τούς νάρθηκας ταυτά δποίησαν τους ταϊς βωλοις Βάλλουτας.

19. Ταθτα δ' άγασθεὶς ὁ Κθρος, τοῦ μὰν ταξιάρχου την επίνοιαν, τῶν δὲ την πειθώ, ὅτς άμα μεν δγυμνάζον-ο, άμα δε ηύθυμούντο, άμα. δε ενίκων οι είκασθέντες τη των Περσών όπλίσει, τούτοις δη ήσθελς εκάλεσε το έπλ δεύπνον αὐτούς καὶ ἐν τῆ σκηνῆ ίδων τινας αὐτῶν ἐπιδεδεμένους. του μέν τινα άντικνήμιον, του δε χείρα, ήρώτα τί πάθοιεν οί δ΄ έλεγον ότι πληγείεν ταίς βωλοις. 20 ο δὲ πάλιν ἐπηρώτα πότερον ἐπεὶ όμου έγένοντο ή ότε πρόσω ήσαν. οι δ΄ έλεγον δτε πρόσω ήσαι <u>έπε</u>ὶ δὲ όμοῦ ἐγένοντο, παιδιὰν έφασαν είναι καλλίστην οι ναρθηκοφόροι οι δὲ

## CYROPAEDIA 11 in 17-20

had breastplates and on their left arms their shields, in the hands of the one side lie placed stout cudgels, while he told the other side that they would have to

pick up clads to throw

18 Now when they had taken their stand thus equipped he gave the order to begin buttle. Then those on the one side threw this clads, and some struck the breastplates and shields, others also struck the thight and greater of their opponents. But when they came into close quarters, those who had the endgels struck the others some upon the thight, others upon the arms, diers upon the shins, and as at Il others stooped to pack up clods, the cudgels come down upon their necks and backs. And finally, when the endgel bearers had put their opponents to fight, they pursued them laying on the blows aimid shouts of saughter and merriment. And then again charging about, the other side took the endgels with the same result to their opponents, who in turn threw clods.

19 In this Cyrus admired both the captain's eleverness and the men's obedience and he was pleased to see that they were at the same time having their practice and rejoring themselves and also because that side was a crisions which was armed after the fashion of the Persians. Pleased with this he invited them to dinner and in his tent, observing some of them wearing bandages—one around his leg, another around his arm—he asked them what the matter was, and they answered that they had been but with the clods—20. And he inquired further, whether it had happened when they were close together or far apart. And they said it was when they were far apart. But when they came to close quarters, it was capital fun—so

συγκεκομμένοι τοῖς νάρθηξιυ ἀνέκραγου ὅτι οἰ σφίσι δοκοίη παιδιὰ εἶναι τὸ ὁμόθεν παίεσθαι· ἄμα δε ἐπεδείκυνσαν τῶν ναρθήκων τὰς πληγὰς καὶ ἐν χερσι καὶ ἐν τραχήλοις, ἔνιοι δὲ καὶ ἐν προσώποις, καὶ τότε μεν ὥσπερ εἰκὸς ἐγέλων ἐπ' ἀλλήλοις.

Τη δ' ύστεραία μεστον ήν το πεδίου παν των τ τούτους μιμουμένων καὶ εἰ μὴ ἄλλο τι σπου. δαιότερον πραττοιεν, ταύτη τῆ παιδιῆ έχρωντο.

31. 'Αλλου δέ ποτε ίδων ταξίαρχου άγουτα την τάξιν ἀπὸ τοῦ ποταμοῦ ἐπὶ τὰ ἀριστερὸν ἐφ' ἐνός, και ὁπότε δοκοίη αὐτῷ καιρὸς είναι, παραγγέλλουτα τὸν ὑστερον λόχον παράγειν, καὶ τον τρίτου

The first division halts, and the other three, in succession, line up abreast with the first the second formation has the four lieutenants abreast in front and is twenty-five men deep.

Second Fornation—

Then each division doubles up, and the third formation, with the eight surgeants abreast in front, and the eight corporate abreast further back is

<sup>&</sup>lt;sup>1</sup> vär räv Stephanus, Edd., värvav MSS.

<sup>&</sup>quot;The managure here described is perfectly simple they are coming up from the river from the left, thus letting stand for private, 2 for corporal, † for sergeant, \* for leutenant [in command of a division of twenty-five], § for captain) —

### CYROPAEDIA, II iii. 20-21

the cudgel-bearers said; but those who had been thoroughly drubbed with the cudgels cried out that it did not seem any fun to them to be beaten at close quarters, and at the same time they showed the marks of the cudgels on their arms and their necks and some also on their faces. And then, as was natural, they laughed at one another

On the following day the whole plant was full of men following their example; and if they had nothing more important to do, they indulged in this sport,

2. And once he saw snother captain leading his higher company up from the river left about in single file pleasant and ordering when he thought it was proper, the second division a and then the third and the fourth

Third Paraulties-

With another doubling up of ranks, they assume a front of sixteen mer and a depth of six :

Burnth Phrasilles -

Finally to these groups of aix each, they are led, single file, in to dinner

καὶ τὸν τέταρτον, εἰς μέτωπον, ἐπεὶ δ' ἐν μετωπφ οἱ λοχαγοὶ ἐγενοντο, παρηγγίησεν εἰς δύο ἄγεω τὸν λοχον ἐκ τουτου δη παρήγον οἱ δεκαδαρχοι εἰς μέτωπον ὁπότε δ' αῦ ἐδοκει αὐτῷ καιρὸς εἰναι, παρήγγειλεν εἰς τετταρας τὸν λόχον οῦτω δη οἱ πεμπυδαρχοι αῦ παρήγον εῖς τετταρας ἐπεὶ δε ἐπι θυραις τὴς σκηνῆς ἐγενοντο, παραγγείλας αῦ εἰς ἔνα οῦτως ' εἰσήγε τον πρῶτον λοχον, και τον δεὐτερον τούτου και τὸν τέταρτον ὡσαὐτως παραγγείλας ἡγειτο είσω οῦτω δ' εἰσαγαγὸν κατεκλινεν ἐπὶ το δείπνον ὡσπερ εἰσεκορεύοντο τοῦτον οῦν ὁ Κῦρος ἀγασθεὶς τῆς τε πραστητος τῆς διδασκαλίας και τῆς ἐπιμελειας ἐκαλεσε ταύ την την ταξιν ἐπι το δείπνον συν τῷ ταξικρχφ.

23. Παρων δέ τις έπι τφ δείπνφ πεκλημένος άλλος ταξιαρχος. Την δ΄ έμην, έφη, ταξιν, ώ Κύρε, οὐ καλεῖς εἰς την σκηνην, καὶ μην δταν γε παριη ἐπι το δείπνον, παντα ταὐτά ποιεῖ καὶ δταν τέλος ἡ σεπνη έχη, ἐξαγει μεν ο οὐραγος, ἔφη, δ τοῦ τελευταιου λοχου τον λοχου, ὑστάτους ἔχων τους πρωτους τεταγμένους εἰς μάχην ἔπειτα ο δευτερος τους τοῦ ἐτερου λοχου ἐπι τουτοις, καὶ ὁ τρίτος καὶ ο τεταρτος ὡσαυτως, ὅπως, ἔφη, και ὅταν ἀπαγειν δεη ἀπὸ πολεμων, ἐπίστωνται ὡς δεῖ ἀπιεναι. ἐπειδαν δέ, ἔφη, καταστωμεν ἐπὶ τὸυ δρομου ἔνθα περιπατοῦμεν, ὅταν μεν προς ἔω ἰωμεν, ἐγω μεν ηγοῦμαι,

\* reprit Dindorf, Edd. , verve MSS.

<sup>\*</sup> affect Weisle, He enhach, Movae MSS., Dintorf, Idenae Comoli, Marcoant

to advance to the front, and when the lieutements were in a row in front, he ordered each division to auteb up in double file. Thus the sergest to came to stand on the front line. Again, when he thought proper, he ordered the domons to line up four abreast, in this formation, then, the corporals in their turn came to stand four abreast in each division, and when they arrived at the doors of the tent he commanded the n to far into single far again, and in this order he led the first days on into the tent, the second he ordered to fan in line behard the first and bullow, and giving orders in like manner to the third and fairth, be, ed then made And when he had thus sed them at in he gove them their places at damer in the order or which they came in Peased with him for his gentleness of discipline and for his patientale ago Cyrus invited this company also with its eaptain to dinner.

Now there was present another captain who had been invited to the dimer and he said. "Cyras, will you not anvite my company to your tent? My company too, does all this when we go to meas and when the meas in finished the rear guard leader of the last division beads that division but keeping in the mar those whose place in the buttle line a in front, then, next after them the second rear guard leader brings out the men of the second rear guard leader brings out the men of the second division and the third and the fourth is like manner in order that he exponed, they may also know how to a tidraw if ever it is necessary to retreat before the enemy. And when we take our places on the parade graind if take the stad which we march lowed the cust and the first division of the company.

καί ό πρώτος λόχος πρώτος, καί ό δεύτερος ώς δεί, καί ό τρίτος καί ό τέταρτος, καί αι τών λό-χων δεκάδες και πεμπάδες, έως αν παραγγέλλω έγω όταν δ΄, έφη, προς έσπέραν ζωμεν, ό οὐραγός τε καί οί τελευταίοι πρώτοι ἀφηγοϋνται ἐμοὶ μέντοι οὕτω πείθονται ὑστέρφ ἰόντι, ζνα ἐθίζωνται καὶ ὅπεσθαι καὶ ἡγεὶσθαι ὁμοίως πειθόμενοι

23. Και ό Κύρος ἔφη, Ἡ καὶ ἀεὶ τοῦτο ποιεῦτε; Ὁποσάκις γε, ἔφη, καὶ δειπνοποιούμεθα, νὴ

Δία,

Καλώ τοίνυν, έφη, ύμας, αμα μέν ότι τὰς τάξεις μελετατε καὶ προσιόντες καὶ ἀπιόντες, αμα δ' ότι καὶ ἡμέρας καὶ νυκτός, αμα δ' ότι τά τε σώματα περιπατούντες ἀσκείτε καὶ τὰς ψυχὰς ἀφελείτε διδασκοντες ἐπεὶ σῦν πάντα διπλά ποιείτε, διπλήν ύμιν δίκαιον καὶ τὴν εὐωχίαν παρέχειν.

34 Μά ΔΓ, έφη ο ταξιαρχος, μητοι γ' ἐν μιῷ ἡμέρᾳ, εἰ μη καὶ διπλᾶς ἡμῖι τὰς γαστέρας

παρέξεις

Καὶ τότε μὰν δὴ οῦτω τὸ τέλος τῆς σκηνῆς ἐποιήσαντο τῆ δ' ὑστεραία ὁ Κῦρος ἐκάλεσεν ἐκείνην τὴν τάξιν, ὥσπερ ἔφη, καὶ τῆ ἄλλη. αἰσθόμενοι δὲ ταῦτα καὶ οἱ ἄλλοι το λοιπον πάντες αὐτοὸς ἐμιμοῦντο.

#### IV

 Έξέτασιι δέ ποτε πάντων τοῦ Κύρου ποιουμένοι ἐν τοῖς ὅπλοις καὶ σύνταξιν ἡλθε παρὰ Κυαξάρον ἄγγελος λέγων ὅτι Ἰνδῶν παρείη πρεσ-

# CYROPAEDIA, II. iii. 22-iv. 1

goes first, the second in its proper order, and then the third and the fourth and the squads of ten and five in each division, until I give the order for some change of formution, then," said he, "when we march toward the west, the rear-guard leader and the rear-guard lead off first. Still, even so, they have to look to me for the commands, though I march last, so that they may get into the habit of obeying just the same whether they follow or whether they lend "

23. "Do you always do that way?" asked Cyrus. "Yes, by Zeus, said he, "as often as we go to

dinner."

"Well then," said Cyrus, "I will invite you, because you give your lines practice both in coming and in going, by night and by day, and also because you give your bodies exercise by marching about, and improve your minds by instruction. Since, therefore, you do all this doubly, it is only fair that I should furnish you a double feast also."

24. "No, by Zeus,' anid the captain, "at any rate not on the same day, untess you will furnish us with

double stomachs as well."

Thus they brought that dinner to a close. And on the following day Cyrus invited that company, as he had promised, and again the next day. And when the others heard about it, they all followed, in the future, the example of that company

#### IV

I Once when Cyrus was holding a general review an aminory and parade of all his men under arms, a messenger from adda came from Cyaxares saying that an embassy had

#### KENOPHON

βεία- Κελεύει οδυ σε έλβεῖν ώς ταχιστα. φέρω δε σοι, έφη ὁ άγγελος, καὶ στολήν τὴν καλλίστην παρα Κυαξιιρου εβούλετο γάρ σε ώς λαμπροτατα και εὐκοσμότατα προσάγειν, ώς

δήτομένων τών Ίνδών όπως Αν προσίης.

2 'Ακούσας δέ ταῦτα ὁ Κύρος παρήγητιλε τώ πρωτώ τεταγμένω ταξιάρχω είς μέτωπου στήναι, έδ' ένδς δυρυτα την τάξιν, έν δεξιά έχουτα έαυτόν, και τῷ δευτέρω ἐκέλευσε ταὐτὸ τούτο παραγ. γείλαι, και δια πάντων ούτω παραδιδοναι έκέλευσεν. οι δέ πειθομενοι ταχύ μέν παρηγγελλου, ταχύ δὲ τὰ παραγγελλόμενα ἐποίουν, ἐν όλυγο Βε χρόνω έγένοντα το μέν μέτωπον έπι τριακοσίων, τοσούτοι γάρ ήσαν οι ταξιαργοί, το δέ βαθος έφ' buarov. 3. dwei de narestusan, bucobai duineuσεν ώς Δν αύτὸς ήγηται καὶ εύθυς προγάζων λγείτο, έπει δέ κατενόησε την άγνιαν την πρός το βασίλειον φέρουσαν στενοτέραν ούσαν ή ώς дил нетынов навтас бийнал, наразученае тор πρωτην χιλιοστύν έπισθαι κατά γωραν, την δέ δευτέραν κατ' ουράν ταύτης άκολουθείν, και διά παντος ούτως, αύτὸς μέν ήγειτο ούα άναπαυόμενος, αί δ' άλλαι χιλιοστύες κατ' ούραν έκάστη της έμπροσθεν είποντο.

 Έπεμψε δε καὶ ὑπηρέτας δύο ἐπὶ τὸ στόμα τῆς ἀγυιὰς, ὅπως εἴ τις ἀγυσοίη, σημαινοιεν τὸ δέον ποιεῖν. ὡς δ΄ ἀφίκοντο ἐπὶ τὰς Κυαξάρου θύρας, παρήγγειλε τῷ πρωτφ ταξιάρχφ τὴν ταξιν

<sup>\*</sup> symmetics Mureton, Edd. ; Secretary MSS. (two Aundred).

### CYROPAEDIA, II, iv 1-4

arrived from India. "He therefore bids you come as soon as possible. Moreover,' said the messenger, "I am bringing you a very beautiful robe from Cyaxarea, for he expressed the wall that you appear as brilliant and splended as possible when you come, for the Indiana will see how you approach him."

- 2 And when Cyrus heard this, he gave orders to the captain who was stationed brit to take his stand at the nead of the line, bringing up his company in single file and keeping himself to the right, he told him to transmit the same order to the second captain and to pass it on through all the lines. And they obeyed at once and passed the order on, and they all executed it promotly, and in a little while they were three nundred abreast on the front line, for that was the number of the captains, and a hundred men deep. 3 And when they had got into their places, he ordered them to follow as he humself should lead. And at once he led them off at a double quick step. But when he became aware that the street leading to the king a headquarters was too narrow to adout all his men with such a front be ordered the first regiment in their present order to follow him the second to fall in behind the first, and so on through them all, while he insuself led on without stopping to rest, and the other regiments followed, each the one before it.
- 4 And he sent also two adjutants to the entrance of the street, to tell what was to be done, if any one did not understand. And when they arrived at Cyaxares's doors, he ordered the first captain to draw up his company twelve deep, while the sergeants

είς δώδεκα πάττει» βάθος, τοὺς δε δωδεκάρχους ἐν μετωπφ καθιστάναι περί το βασίλειον, και τῷ δευτέρφ ταὐτά ἐκέλευσε παραγγείλαι, καὶ διά παντός οὐτως δ. οἱ μέν δὴ ταὐτ' ἐποίουν - ὁ δ' εἰσηει προς του Κυαξαρην ἐν τῷ Περσικῷ στολῷ οὐδεν τι ὑβρισμενῃ. ἰδων δε αὐτον ὁ Κυαξαρης τῷ μὲν τιχει ἡσθη, τῷ δὲ φαυλοτητι τῆς στολῆς ἡχθέσθη, και εἰπε, Τὶ τοῦτο, ὡ Κῦρε, οἰον πεποίηκας οῦτω φανείς τοῖς Ἰνδοῖς, ἐγω δ', ἔφη, ἐβουλομην σε ὡς λαμπροτατον φανῆναι καὶ γαρ ἐμωι ἀν κοσμος ἢν τουτο, ἐμῆς ὅντα ἀδελφῆς νίον ὅτι μεγαλοπρεπέστατον φαινεσθαι.

6. Και ὁ Κύρος προς ταύτα είπε, Και ποτέρος ἄκ, ὁ Κυαξαρη, μάλλον σε έκοσμοιν, είπερ πορφυρίδα ένδυς και ψελια λαβών και στρεπτον περιθεμένος σχολή κελευοντι ύπήκουδν σοι, ή κύν ότε συν τοιαυτη και τοσαυτη δυναμει ούτω σοι όξεως ύπακουω διά τὸ σε τιμάν ίδρώτι και σπουδή και αύτος κεκοσμημένος και τους άλλους

έπιδεικνύς σοι ούτω πειθυμένους.

Κύρος μεν οὖν ταῦτα εἶπεν. ὁ δὲ Κυαξάρης νομισας αι τον αρθως λεγειν ἐπιλεσε τονς Ινδους. Τοι δε Ινδοι εἰσελθοντες Ελεξαν ὅτι πέμφειε σφάς ο Ἱνδών βασιλευς πελευων ἐρωταν ἐξ ὅτον ὁ πόλεμος είη Μητοις τε παι τῷ ᾿Ασσυριφ' Ἐπεὶ δε σοῦ απουσαιμεν, ἐπέλευσεν ἐλθόντας αὖ πρός τον ᾿Ασσυριον κυπεινου ταὐτὰ πυθεσθαι: τέλος δ᾽ ἀμφοτέροις εἰπεῖν ὑμῶν ὅτι ὁ Ἱνδών βασιλευς, τὸ διπαιον σπεψαμενος, φαιη μετὰ τοῦ ἡδιπημένου ἔσεσθαι.

Β. Ποὸς ταῦτα ὁ Κυαξάρης εἶπεν, Ἐμοῦ μὲν

### CYROPAEDIA, IL 17 4-8

were to take their places on the front line about the king a headquarters. He hade him transmit the same orders to the second captain, and so on to all the rest, 5 and they proceeded to do so while he pre Tyrus sented hisself before tyanares in his Persian dress Properties which was not at all showy. When Cyazares saw his west him, he was pleased at his promptue is but dispressed with the plaintiess of his dress and said " How is thu, Cyrus? What do you mean by appearing thus before the Indiana? Now I wished you to appear with as much magnificence as possible, for it would have been a mark of respect to me to have my stater a non appear in all propile grandeur

6 "Should I be showing you more respect, Cyanares, Cyrus made reply to this of I arrayed myself in purple and adorned myself with bracelets and put on a necklace and at my lessure obeyed your orders than I have in obeying you with such dispatch and accompanied by so large and so efficient an army? And I have come myself adorned with awest and marks of haste to honour you and I present the others likewise shedient to you

Thus Cyrus apoke, and Cyavares recognizing that he was right summoned the I hams. 7 And when the the Indiana came in they said that the king of India autimohad sent them with orders to ask on what ground the Medes and the Assyrians had declared war. " And he has ordered us, they said, "when we have heard your statement, to go also to the Amyrian and ask hin the same question, and fine y he bade in say to both of you that the ming of India declares that when he has weighed the murits of the case, he will aide with the party wronged."

8. "Well, then, Cyasares made reply to this,

τοίνυν ἀκούετε δτι οὐκ ἀδικοθμεν τὸν 'Ασσύριον αὐδέν· ἐκενου δ', εἰ δεῖσθε, ἐλθοντες νῦν πυθεσθε δ τι λέγει.

Παρών δὲ ὁ Κύρος ήρετο τὰν Κυαξαρην, \*Η και έγω, ἔφη, είπω ὅ τι γυγνωσκω, καὶ ὁ

Kuafapys exercuser

Τμείς τοινυν, έφη, άπαγγείλατε τῷ Ἰνδῶν βασιλεί τοδε, εἰ μή τι ἄλλο Κυαξαρη δοκεί, ότι φαμεν ήμείς, εἴ τι φησιν ὑφ ήμῶν ἀδικεῖσθαι ὁ ᾿Ασσύριος, αἰρεῖσθαι αὐτόν τον Ἰνδῶν βασιλεα δικαστήν.

Οι μέν δή ταύτα ἀκούσαντες είχοντο. 9. έπεὶ Βε εξηλθον οί Ίνδοί, ὁ Κύρος πρός του Κυαξαρην

ήρξατο λογου τοιούδε

Ω Κυαξαρη, έγω μέν ήλθον οὐδέν τι πολλά έχων ίδια χρηματα οξποθεν οποσα δ' ήν, τούτων πανν όλιγα λοιπά έχων άνήλωκα δέ, έφη, είς τους στρατιωτάς: καὶ τούτο ίσως, έφη, θαυμάζεις συ πώς εγώ μνηλωκα σού αύτούς τρέφοντος εὐ δ' Ισθι, έφη, ότι οὐδεν άλλο ποιών ή τιμών και χαριζομένος, όταν τινί άγασθώ τών στρατιωτών. 10 δοσεί γιιρ μοι, έφη, πάντας μέν οθς άν τις βούληται άγαθούς συνεργούς ποιείσθαι όποιου τινος οθν πραγματος, ήδιον είναι εθ τε λέγοντα καὶ εὖ ποιούντα παρορμαν μαλλον ή λυπούντα και άναγκαζοντα ούς δε δή των είς τον πολεμον έργων ποιησασθαί τις βαιλοιτο συνεργους προθύμους, τουτους πανταπασικ έμουγε δοκεί άγαθοίς θηρατεον είναι και λογοις και έργοις. φιλους γάρ, ούε έχθρους, δεί είναι τοὺς μέλλοντας άπροφασιστους συμμαχους έσεσθαι και μητε τοίς άγαθοίς του άρχοντος φθονησοντας μήτε έν τοίς

I

### CYROPAEDIA, II. iv. 8-10

"let me tell you that we are not guilty of doing any wrong to the Assyrian, but go now, if you wish, and ask him what he has to say."

Cyrus, who was present, asked Cyaxares, "May I also tell them what I think?" And Cyaxares bade

him say on,

"Well then,' said he, "if Cyaxares has no objection, tell the king of India that we propose, in case the Assyrian says he has been wronged by us, to choose the king of India himself to be our arbitrator."

Upon hearing this, they went away. 9. And when they had gone out, Cyrus addressed Cyaxares

as follows:

"Cyaxares, I came from home without very much Cycle .... money of my own, and of what I had I have Cyckelen very little left. I have spent it, he said, "upon for hade my soldiers. Now you wonder, perhaps, how I have spent it upon them, when you are maintaining them, but I want you to know that it has gone for notling else than rewards and entertalnments, whenever I am pleased with any of my soldiers. 10 For," said he, "in the case of all those whom one wishes to make efficient coadjutors in any enterprise of any sort whatsoever, it seems to me pleasanter to draw them on by kind words and kind services rather than by compulsion and force, but in the case of those whom one wishes to make enthusiastic followers in his plans of war, one must by all means try to capture them with kind words and kind offices. For those men who are to be trusty comrades, who will not envy their commander in his successes nor betray him in his adversity, must be his friends and

κακοίς προδώσοντας. 11 ταῦτ' οὖν έγὼ οὖτω προγυγνώσκων χρημάτων δοκῶ προσδείσθαι. πρὸς μεν οὖν σὲ πάντα όρῶν δυ αἰσθάνομαι πολλὰ δαπανῶντα ἄτοπόν μοι δοκεῖ εἶναι. σκοπεῖν δ' ἀξιῶ κοινῷ καὶ σε καὶ ἐμὲ ὅπως σὲ μὴ ἐπιλείψει χρήματα. ἐὰν γὰρ σὰ ἄφθονα ἔχῃς, οἶδα ὅτι καὶ ἐμοὶ ἀν εἴη λαμβάνειν ὁπότε δεοιμην, ἄλλως τε καὶ εἰ εἰς τοιοῦτόν τι λαμβανοιμι ὁ μέλλοι καὶ σοὶ δαπανηθεν βέλτιον εἶναι.

12. "Εναγχος οὖν ποτέ σου μέμνημαι ἀκούσας ὡς ὁ 'Αρμένιος καταφρονοίη σου νῦν, ὅτι ἀκούσι τοὺς πολεμίους προσιάντας ἡμῶν, καὶ οὕτε τὸ ³ στράτευμα πέμποι οὕτε τὸυ δασμὰν δυ ἔδει ἀπάνοι.

Ποιεί γάρ ταύτα, έφη, & Κύρε, έκείνος ώστε Εγωγε άπορω πότερου μοι ερείττου στρατεύεσθαι καὶ πειράσθαι ἀνώγκην αὐτῷ προσθείναι ἡ² ἐᾶσαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον πρὸς τοῖς ἄλλοις προσθωμεθα.

 Καὶ ὁ Κῦρος ἐπήρετο, Αὶ δ' οἰκήσεις αὐτῷ πότερου ἐν ἐχυροῖς χωριοις εἰσὶν ἡ καὶ που ἐν

εύεφοδοις,

Καὶ ὁ Κυαξάρης εἶπεν, Αί μὲν οἰπήσεις οὐ πάνυ ἐν ἐχυροῖς ἐγὰ γὰρ τούτου οὐκ ἡμέλουν ἔρη μέντοι ἐστιν ἔνθα δυναιτ ἄν ἀπελθὰν ἐν τῷ παραχρῆμα ἐν ἀσφαλεῖ εἶναι τοῦ μὴ αὐτός γε ὑποχείριος γενέσθαι, μηδὲ ὅσα ἐνταῦθα δύναιτο

epočerovan xAH, Edd., špostfisovan yG (strink in fear).
 vě Schneider, Edd., not an MSS.

<sup>\* \$</sup> Hug. et al., \$ Assertate"( a E) xF, Dindorf, Australais DG\*, sur z.

### CYROPAEDIA, II iv 10-13

not his enemies. II. Accordingly, as I recognise this in advance, I think I need more money. However, it seems to me unreasonable for every one to be looking to you, who, I observe, are put to great expense, but I think that you and I should together lay plans that funds may never fail you. For if you have plenty, I am sure it would be possible for me to draw money whenever I needed it, especially if I should take it to spend for something that would be more to your advantage also.

12. "Now I remember hearing you say one day the recently that the Armenian king despises you now, detection because he has heard that the enemy are coming against you, and that therefore he is neither sending

troops nor paying the tribute which is due."

"Yes, Cyrus," he answered, "that is just what he is doing, and so, for my part, I am in doubt whether it is better to proceed against him and try to enforce allegiance or to let him alone for the present, for fear we bring him also upon us as an enemy, in addition to the others."

13. "But his residences," asked Cyrus, " are they all in fortified places or are perhaps some of them in

places easy of approach?"

"His residences," answered Cyaxares, "are in places not very well fortified; I did not fail to attend to that. However, there are mountains where he could take refuge and for a time be safe from falling into our hands himself, and where he could insure the safety of whatever he could have carried up

ύπεκκομίσασθαι, εἶ μή τις πολιορκοίη προσκαθημενος, ὥσπερ ἀ έμὸς πατὴρ τοῦτο ἐποίησεν.

14 Έκ τούτου δή ο Κύρος λόγει τάδε 'Αλλ' 
εί θέλοις, έφη, έμλ πέμψαι, ίππέας μοι προσθείς όπόσοι δοκούσι μέτριοι είναι, οίμαι αν σύν 
τοῖς θεοῖς ποιήσαι αὐτόν καὶ τὸ στράτειμα 
πέμψαι και ἀποδούναι τὰν δασμόν σου ἔτι δ' 
ἐλπιζω καὶ φίλον αὐτόν μάλλον ήμιν γενήσεσθαι 
ή νῦν ἐστι.

16 Καὶ ὁ Κυαξάρης εἰπε, Καὶ ἐγώ, ἔφη, ἐλπίζω ἐπείνους ἐλθεῖν ἀν πρὸς σὲ μάλλον ἡ πρὸς ἐμἐ ἀκούω γὰρ καὶ συνθηρευτάς τινας τῶν παιδων σοι γενέσθαι αὐτοῦ ῶστ ἴσως ἄν καὶ πάλιν ἔλθοιεν πρὸς σὲ ὑποχειρίων δὲ γενομένων αὐτῶν πάντα πραχθείη ἀν ἢ ἡμεῖς βουλόμεθα.

Ούκουν σοι δοκεί, έφη ο Κύρος, σύμφορον

είναι το λεληθέναι ήμας ταύτα βουλεύοντας,

Μάλλον γαρ αν. έφη ὁ Κυαξαρης, και ελθοι τις αὐτῶν εἰς χεϊρας, καὶ εἰ τις ὁρμῷτο ἐπ΄

αύτούς, απαρασκευοι ' Δν λαμβανοιντο.

16. "Ακουε τοίνων, έφη ὁ Κύρος, ήν τί σοι δόξω λέγειν, έγω πολλάκις δη σύν πάσε τοῖς μετ' ἐμοῦ τεθήρακα ἀμφι τὰ δρια τῆς τε σῆς χώρας καὶ της τῶν 'Αρμενίων, καὶ ἐππεας τινὰς ήδη προσλαβων τῶν ἐνθένδε ἐταίρων ἀφικομην.

Τὰ μέν τοίνυν δμοια ποιῶν, ἔφη ὁ Κυαξάρης, οὐκ ἀν ὑποπτεύοιο- εἰ δὲ πολύ πλείων ἡ δύναμις φαίνοιτο ἡς έχων εῖωθας θηράν, τοῦτο ῆδη

Εποπτον Δυ γένοιτο.

L'émpération Dimborf, Brestenbach, émperationne s, Marchant, Gezoll évaporation vétape y

### CYROPAEDIA, IL iv 13-16

there secretly, unless some one should occupy the approaches and hold him in siege, as my father did."

14 "Well," Cyros then made answer, "if you would give me as many horsemen as you think reasonable and send me there, I think that with the help of the gods I could make him send the troops and pay the tribute to you. And besides, I hope that he will be made a better friend to us than he now is."

15. "I also have hopes, Cyaxares replied, "that they would come to you sooner than to me, for I understand that some of his sons were among your companions in the chase, and so, perhaps, they would join you again. And if they should fall into your hands, everything would be accomplished as we wish."

"Well then," said Cyrus, "do you think it good policy to have this plan of ours kept a secret?"

"Yes, indeed, said Cyaxares, "for then some of them would be more likely to fall into our hands, and besides, if one were to attack them, they would

be taken unprepared."

16. "Lusten then," said Cyrus, "and see if you cyrus's to think there is anything in what I say. Now I have an ap the often hunted with all my forces near the boundary Admentas between your country and the Armentans, and have even gone there with some horsemen from among my companions here."

"And so," and Cyaxares, "if you were to do the same again, you would excite no suspicion, but if they should notice that your force was much larger than that with which you used to hunt, this would at

once look suspicious."

17. 'Αλλ' Ιστιν, έφη ὁ Κύρος, καὶ πρόφασιν κατασκευοσαι καὶ ἐνθάδε οὐκ ἄπιστον, και ῆν τις ἐκεϊσε ἐξαγγείλη, ὡς ἐγω βουλοιμην μεγάλην βήραν ποιῆσαι και ἐππέας, ἔφη, αἰτοί-

ην άν σε έκ του φανερού.

Κυλλιστα λέγεις, έφη ὁ Κυαξάρης: έγὰ δέ σοι οὐκ έθελήσω διδόναι πλην μετρίους τινάς, ὡς βουλομενος πρὸς τα φρουρια έλθεῖν τὰ προς τῆ 'Ασσυρία. καὶ γὰρ τῷ δυτι, ἔφη, βουλομαι έλθων κατασκευάσαι αυτὰ ως έχυρωτατα. οπότε δὲ σὰ προεληλυθοίης σὰν ἢ ἔχοις δυνάμει καὶ θηρφης καὶ δη δυο ἡμέρας, πέμψαιμι ἄν σοι ἱκανους ἱππέας και πεζους τῶν παρ ἐμοὶ ἡθροιαμενών, οὐς συ λαβών εὐθυς ἀν ἴοις, καὶ αὐτὸς δ΄ ἀν ἔχων τὴν ἄλλην δυναμιν πειρωμην μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ που καιρὸς εἰη, ἐπιφανείνη.

18. Ούτω δή ο μέν Κυαξάρης εύθέως πρός τὰ φρούρια ήθροιζεν έππεας καὶ πεζους, και άμαξας δε σίτου προύπεμπε τὴν ἐπι τὰ φρουρια όδον. ὁ δε Κύρος ἐθυετο ἐπὶ τἢ πορεια, καὶ άμα πέμπων ἐπι τὰν Κυαξάρην ἤτει τῶν νεωτερων ἐππεων ὁ δὲ πανυ πολλών βουλομένων

Ιπεσθαι ού πολλούς έδωκεν αύτω

Προεληλυθοτος δ΄ ήδη τοῦ Κυπξάρου σὺν δυναμει πεζή και ἐππική τὰν πρὸς τὰ φρούρια όδον γίγνεται τῷ Κύρῳ τὰ ιερα ἐπὶ τὸν 'Αρμενιον ἰέναι ε καλά καὶ οῦτως ἐξαγει δη ὡς εἰς θηραν παρεσκευασμένος

he ten Stephanus, Edd. delen MSS.

<sup>•</sup> fom uy, Bresterbach, at al., omitted by Dindorf, at al. [Heat] Marchant, Gemoli.

### CYROPAEDIA, II iv 17-18

17 "But," said Cyrus, "it is possible to devise a pretext that will be credited both here and also there, if some one bring them word that I wish to institute a great hunt, and horsemen I should ask of

you openly."

"A very clever scheme?" said Cyasares, "and I shall refuse to give you more than a reasonable number, on the ground that I wish to visit the outposts on the Assertan border. And that will be no lie, for in reality, said he, "I do wish to go there and to make them as strong as possible. And when you have gone alread with the forces you have and have already been hunting for two days, I will send you a sufficient number of the cavalry and infantry that are mustered with me, and you may take them and make an inroad at once. And I myself, with the rest of my forces, will try to be not far away from you, to make my appearance upon the scene, should occasion require it

18 Thereupon Cyatares at once proceeded to get his envalry and infantry together for visiting the outposts, and to send out wagon loads of provisions on the road to the outposts. But Cyrus proceeded to offer escribes in behalf of his expedition, and at the same time he sent to Cyatares and saked for some of his younger horsemen. But, although very many wished to go along, Cyatares would not give

him muny.

Now after Cyasares with his forces of cavalry and infantry had already started off on the road to the outposts, Cyrus a sacrifice turned out favourable for proceeding against the Armenian. Accordingly, he

led his men out equipped as if for hunting,

#### KENOPHON

19 Πορενομένω δ' αὐτώ εὐθύς ἐν τῷ πρώτω γωρίω υπασιαταται λαγώς άστος δ' έπιπτομενος! αίσιος, κατιδων<sup>2</sup> τον λαγώ φεύγοντα, ἐπιφερόμενος έπαισε τε αυτόν και συναρπάσας έξηρε, κάπενεγκων έπὶ λοφον τινά ου προσω έγρητο τη άγρα δ τι ήθελεν ίδων ούν ο Κίρος το σημείον ήσθη τε και προσεκυνησε Δία Βασιλία. και είπε πρός τους παρουτας. Η μεν θηρα καλή Loras, & avopes, he i beas bedron.

20. Ως δε πρός τοις άριοις δγένοντο, εύθύς δισπερ είωθει έθηρα και το μέν πλήθος τών πεζών και των ίππεων ώγμανον αύτώ, ώς έπιбутес та воріа вванитаїм от ві бритов над wetol nat impris between nat rangeduren ύπεδέχοντο και έδιωκον και βρούν πολλούς και σύς και έλαφους και δορκαδας και δνους άγρίους. πολλοί γαρ έν τουτοις τοίς τοποις όνοι και νύν

TI YLYVOUTAL

21 Έπει δ' έληξε της θήρας, προσμίξας πρός та быв тык Ариенов евествопоставать как τή υστεραια αίθις εθηρα προσελθων προς τά όρη ών ωρέγετα, έπει δ' αῦ δληξεν, έδειπνοποιείτο, το δε παρά Κυαξαρου στρατευμα ώς ήσθετο προσιόν, ύποπεμψας προς αύτούς είπεν απέχουτας αυτού δειπυοποιείσθαι ώς δυο παρα. συγγας, τούτο προιδών ώς συμβαλείται προς τό λανθάνειν έπει δε δειπνησειαν, είπε το δργοντι вотом нарегова прос воток мета бе то бегного

I ferreducer Cobet, most Edd. deverdancer MSS, Gemolt. garidas Diadorf Edd , be meribas at his sureibes t.

Investment Inndorf, Brutenbach, et al., Junyteans MSS., Marchant, Gemoll.

### CYROPARDIA, II. IV 19-21

19 And as he proceeded on his way, in the very first field a hare started up. And an eagle flying up from the east 1 caught of the hare as it ran and aw upong down struck it, seized it, and corried it up, then bore it away to a hill not far off and disposed of his prey at his pleasure. Then Cyrus, observing the omen, was deligated and did homage to bovereign Zeus and said to those who were by "Our hunt, comrades, psease God, will be successful."

20. When they arrived at the frontier he at once the home proceeded to hunt, as he used to do, and the most of Arrivedon his men, on foot and on horse back, were marching in fraction a straight line before him, in order to start up the game as they approached. But the best of his foot and horse stood at intervals and lay in wait for what was started up, and pursued it in relays. And they took many twees, deer, antelope, and wild assess for many wild assess breed in those regions even unto this day.

21 And when he stopped hunting, he marched up to the Armeman border and direct and on the following day, he went up to the mountains toward which he was aiming and hunted again. And when again he stopped he sat down to dinner but when he saw the army from Cyanares approaching, he sent to them secretly and bade them take their dinner at a distance of about two parasangs for he foresaw that this also would contribute to the secrecy of his design, but he ordered their commander to come to him when they had finished their dinner. Then,

<sup>\*</sup> aferes means, structly speaking. " enspicious," "bringing fgono in sens.," and good one on came from the sant. the house of light.

τους ταξιάρχους παρικάλει έπεὶ δὲ παρήσαν,

Dieter abe

22. "Ανδρες φίλοι, ο "Αρμένιος πρόσθεν μεν και σύμμαχος ήν και ύπηκοος Κυαξαρης νύν δ' ос ровето тоге токешого етготас, катафроней καί ούτε τὰ στρατευμα πέμπει ήμιν ούτε του δασμον άποδίδωσε, νύν οθν τούτον θηράσας, ήν δυνωμεθα, ήλθομεν. ώδ' οὐν, έφη, δοκεί тогей. од µе́у, в Хробанта, вистан атокогμηθής δσον μετριον, λαβων τους ήμισεις Περσών τών συν ημίν ίδι την δρεινήν και κατάλαβε τά δρη, είς δ φασιν αυτόν, δταν τι φοβηθή, κατα Server fremoras de con tra bucu. 23. parl mer our sai baséa tà bon tauta elvai, bot έλπις ύμας μη όφθηναι δμως δε α προπέμποις προ του στρατεύματος είζωνους άνδρας λησταίς έσικότας και το πλήθος και τάς στολάς, ουτοι de con el vien derveyarones vois 'Apperiors, τους μέν Δν συλλαμβανοντές αύτών κωλυσιέν τών έξαγγελιών, ους δε μη δύναιντο λαμβανειν, άποσοβούντες δυ έμποδου γυγνοιντο του μή όραν αύτους το όλον στρατευμά σου, άλλ' ώς περί κλωκών βουλευεσθαι. 24 καί σύ μέν, έφη, ούτα ποίει έγω δε δμα τη ήμέρα τους ήμισεις μέν των πεζών έχων, πάντας δε τούς έππεας, πορευσομαι διά του πεδιου εύθυς πρός τά βασίλεια. και ήν μέν ανθιστήται, δήλον δτι μάγεσθαι δεήσει ήν δ' αδ ύποχωρή τού πεδίου, δήλον δτι μεταθείν δεήσει ήν δ' είς τὰ δρη φευγη, ένταυθα δη, έφη, σον έργον μηδένα

<sup>3</sup> voc MSS., most Edd. , vb Dindorf, Rug.

### CYROPAEDIA, II IV 81-84

after dinner he called together his captains and when they had cume he addressed them as in lows.

22. " My friends, the Armenian king formerly was over him both an ally and a dependent of Cyasares, but . now since he has seen the enemy coming upon na, he is incovent and neither sends us his rousplement of maders not pays his tribute. Now, therefore, he is the game we have evene to eatch, if we can. And here is the plan that I think we should pursue do you Chrysentas, when you the towns have had so much rest so you resomably need take however half of the Persians who are with us, and following the mountain road take presention of the heights to which they my he flees for refuge when my thing atarina him. I we furnish you with go dea. 23 Now they any that these mountains are thickly wooded and so I have hours of your not being seen, Severtheress suppose you send shead of your army some active men in the game of brigands both as to numbers and accourrements, these of they met any Armenians, would capture them and so percent their spreading any reports or, if they falled to capture them, they would be given them away and so percent their see ng the whole of your arms, and would thus enuse them to take precautions as against only a band of thieves. 24 Do you then, said he "do this but I at break of day with half the infantry and all the cavalry, will proceed through the plain strught toward the rapital. And if he results, we shan have to fight of course, and if he abandoon the beid, of course we shall have to chose him that I he fees to the mountain, then it is your business not to let any one of those who rome your way escape.

#### KENOPHON

Δφιέναι των πρός σε άφικνουμένων. 26. νόμιζε δε ώσπερ έν θηρα ήμας μεν τους έπιζητούντας <sup>1</sup> Εσεσθαι, σε δε τον έπι ταις άρκυσι μέμνησο ούν έκείνο ότι φθάνειν δεί πεφραγμένους τους πορους πριν κινείσθαι την θήραν. καὶ λεληθέναι δε δεί τους έπὶ τοὶς στόμασιν, εἰ μέλλουσι μὴ ἀποτρεψειν τὰ προσφερόμενα. 26, μὴ μέντοι, ἔφη, δ Χρυσάντα, ούτως αὐ ποίει ώσπερ ένιοτε διά τὴν φιλοθηριαν πολλάκις γὰρ ὅλην τὴν νύκτα ἄυπνος πραγματεύει αλλὰ νῦν ἐᾶσαι χρη τους ἄνδρας τὸ μετριον ἀποκοιμηθῆναι, ώς ἄν δύνωνται ὑπνομαχεῖν.

27. Μηδέ γε, ότι ούχ ήγεμόνες έχων Δυθρώπους πλανά ἀνὰ τὰ όρη, ἀλλ' όπη ἄν τὰ θηρια ὑφηγήται, ταυτη μεταθείς, μήτι καὶ νῶν οῦτω τὰ δύσβατα πορεύου, αλλὰ κελευε σοι τοὺς ήγεμονας, ἐὰν μὴ πολυ μάσσων ἡ οδος ἢ, τὴν ἡαστην ἡγεῖσθαι στρατιὰ γὰρ ἡ ραστη ταχιστη. 28. μηδί γε, ὅτι συ είθισαι τρέχειν ἀνὰ τὰ ὅρη, μπτι ὅρομφ ἡγήση, ἀλλ' ὡς ἀν δυιηταί σοι ο στρατος ἔπεαθαι, τῷ μέσφ τῆς σπουδης ἡγοῦ. 29 ἀγαθον δε καὶ τῶν δυνατωτατών καὶ προθυμών υπομένοντας τινός ἐνίστε παρακελευεσθαι κπειδὰν δὲ παρέλθη τὸ κέρας, παροξυντικον εἰς το σπευδειν πάντας παρὰ τους βαδιζοντας τρεχοντας ἀράσθαι.

30. Χρυσαντας μεν δή ταῦτα ἀκούσας καὶ ἐπυγαυρωθεις τῆ ἐυτολή τοῦ Κύρου, λαβων τους ἡγεμονας, ἀπελθων καὶ παραγγείλας & έδει τοῦς ἄμα αὐτῷ μέλλουσι πορεύεσθαι, ἀνεπαύετο. ἐπεὶ

<sup>1</sup> desfarenteren Stephanus, Edd., desfarfeneres MSS.

### CYROPAEDIA, IL IV #5-30

25. And bear in mind that, just as in hunting, we shall be the ones beating out the game, you the man in charge of the nets. Remember this, then, that the runs must be blocked before the game starts, and those at the entrance to those runs must keep out of aight, if they are not to turn the minuals ande as they come on. 26 However, he added, "do not in this case do as you sometimes do, Chrysantas, in your fondness for hunting—you often keep yourself busy all night without sleeping, but now you should let your men rest long enough, so that they may be able to resist drowsiness.

27 "Again, do not, because you personally are accustomed to wander up and down the mountains without following human guides but running after the game wherever it leads you—do not now go into such dangerous and difficult piaces, but order your guides to lead you by the easiest road, unless it is much too long, for the easiest road is the shortest for an army-long. And do not lead your men at a run because you are used to running up mountains, but lead with moderate haste, that your army may be able to follow you easily. 19 And it is a good thing for some of the strongest and most scalous to fall back sometimes and encourage the rest, and when the column has passed by them, it is an incentive to all to hasten when these are seen running past them as they walk."

30 On hearing this, Chrysantas was elated with his commission from Cyrus, he took his guides and went away, and after giving what orders he thought necessary to those who were to go with him he went

δε άπεκοιμήθησαν όσον εδόκει μέτριου είναι, έπο-

ρεύετο έπὶ τὰ δρη.

31 Κύρος δέ, ἐπειδη ἡμέρα ἐγένετο, ἄγγελον μὲν προύπεμπε πρός τὸν 'Αρμένιον, εἰπῶν αὐτῷ λέγειν δόε· Κύρος, ὡ 'Αρμένιο, κελεύει οὕτω ποιεῖν σε ὅπως ὡς τάχιστα ἔχων οἴσεις' καὶ τον δασμὸν καὶ το στράτευμα. ἡν δ ἐρωτῷ ὅπου εἰμί, λέγε τὰληθη ὅτι ἐπὶ τοῖς ὁρίοις. ἡν δ' ἐρωτῷ εἰ καὶ αὐτος ἔρχομαι, λέγε κὰνταῦθα τὰληθη ὅτι οὐκ οἴσθα. ἐὰν δ' ὑπόσοι ἐσμὸν πυνθάνηται, συμπέμπειν τινὰ κέλευε καὶ μαθεῖν.

32 Του μέν δη άγγελου έπιστείλας ταθτα ξπεμψε, νομίζων φιλικωτερου ούτως είναι ή μη προειπόντα πορεύεσθαι. αύτος δε συνταξάμενος ή άριστον και προς το άνυτειν την όδου καὶ πρός τό μαχεσθαι, εί τι δεοι, έπορεύετο. προείπε δὲ τοίς στρατιώταις μηδένα άδικείν, καὶ εί τις 'Αρμενίων τω έντυγχανοι, βαρρείν τε παραγγέλλειν καὶ άγοραν τὸν θελουτα άγειν όπου άν ώσιν, είτε σίτα

είτε ποτά τυγχάνοι πωλείν βουλομενος

<sup>&</sup>lt;sup>2</sup> Igno does FG, Dindorf, take store Partagides. Igno store AH, Igno hairs DF<sup>1</sup>, Igno dwips and stores EC<sup>2</sup> (Igno dwips and stores EC<sup>3</sup> (Igno dwips and in the Igno dwips Dindorf<sup>4</sup>, H. g. Marchant, Brestenbach (that he [Cyrus] may refere with).

### CYROPARDIA, II. iv. 30-32

to rest. And when they had slept as long as he thought reasonable, he started for the mountains.

31. And when it was day, Cyrus sent forward a Cyru's messenger to the Armenian with instructions to speak to him as follows: "'King of Armema, Cyrus bids you take steps as quickly as possible to deliver to him the tribute and the troops. And if he asks where I am, tell the truth and say that I am at the frontier And if he asks whether I also am coming in person, tell the truth in that case also and say that you do not know. But If he inquires how many men we are, bid him send some one along with you and find out."

32. With such instructions he sent the messenger off, for he thought that this was a more friendly course than to murch upon him without notice. And he himself set out with his army in the formation which he thought best adopted both for covering distance and for fighting if necessary. He ordered his soldiers to molest no one, and, if any one met any Armenians, to bid them have no fear but to say that if any one of them wished to sell food or drink, he should feel free to bring it wherever they were and open a market.

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# BOOK III

THE CONQUEST OF ARMENIA AND SCYTHIA

THE FIRST GREAT BATTLE

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 Ο μέν δη Κύρος ἐν τούτοις ῆν· ὁ δὲ 'Αρμένιος ώς ήκουσε του άγγέλου τὰ παρά Κύρου, έξεπλάγη, εννοήσας ότι άδικοίη και τον δασμόν λείπων καὶ τὸ στράτευμα οὐ πέμπων, καὶ τὸ μέγιστον, εφοβείτο, δτι δφθήσεσθαι έμελλε τά βασίλεια οἰκοδομεῖν ἀρχόμενος ὡς ἀν ἰκανὰ ἀπομάγεσθαι είη. 3 διὰ ταῦτα δὴ πάντα ἀκνῶν ἄμα μέν διέπεμπεν άθροίζων την έαυτου δύναμιν, άμα δ΄ έπεμπεν είς τὰ όρη του νεωτερου υίου Σάβαριν καὶ τὰς γυναϊκας, τήν τε έαυτοῦ καὶ τὴν τοῦ υίοῦ, και τὰς θυγατέρας και κόσμον δέ καὶ κατασκευήν την πλείστοι άξίαν συναπέπεμπε προπομπούς δους αὐτοῖς. αὐτὸς δὲ ἄμα μὲν κατασκεψομένους έπεμπε τί πράττοι Κύρος, άμα δὲ συνέταττε τοὺς παραγυγνομένους των Αρμενιων καὶ ταχὺ παρῆ. σαν άλλοι λέγουτες ότι και δή αύτος όμου. Ενταύθα δη οὐκέτι ἔτλη εἰς χείρας ἐλθεῖν, ἀλλ' ύπεχώρει. ώς δε τουτ' είδον ποιήσαντα αὐτὸν οί Αρμένιοι, διεδίδρασκου ήδη έκαστος έπλ τὰ έαυτού, βοιλομενοι τὰ δυτα ἐκποδών ποιείσθαι.

### BOOK HI

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1 Cynus was thus employed, but when the The Armenian king heard from the envoy the message Armenians of Cyrus, he was alarmed, for he knew that he was Cyrus's doing wrong in withholding the tribute due and in approach finling to send the troops, and he was afraid most of al. because he saw that he was sure to be detected in the act of beginning to build his palace in such a way as to render it strong enough for armed resistance. 2. Disturbed by the consciousness of all these faults, he sent around and collected his forces, and at the same time he sent away to the mountains his younger son, Sabaris, and the women, both his queen and his son's wife, and his daughters. And he sent along with them his most valuable jewels and chattels and gave them an escort. At the same time he sent scouts to spy out what Cyrus was doing, while he went on assigning positions in his service to the Armenians as they came in to him. Presently still others arrived with the news that the man himself was quite near. 3. Then he no longer had the courage to join battle with him but retreated. When the Armenians saw him act thus, they dispersed at once, each to his own possessions, wishing to get their belongings out of the way.

Ο δε Κύρος ως εώρα διαθεόντων και Ελαυνόντων το πεδίου μεστου, ύποπέμπων έλεγεν ότι σύδευλ πολέμιος είη τών μενουτων εί δέ τινα φεύγοντα λήψοιτο, προηγόρευεν ότι ώς πολεμίφ χρήσοιτο, ούτω δή οι μέν παλλολ κατέμενου, ήσαν δ΄ οι ύπεχώρουν σύν τῷ βασιλεί.

4 Επεί δ' οί συν τοῖς γυναιξί προϊόντες ἐνέπεσου εἰς τοὺς ἐν τῷ ὅρει, κραυγήν τε ευθύς ἐποίουν καὶ φεύγοντες ἡλίσκοντο παλλοί γε αὐτῶν. τέλος δὲ καὶ ὁ παῖς καὶ αὶ γυναϊκες καὶ αὶ θυγατέρες ἐάλωσαν, και τὰ χρήματα ὅσα σὺν αὐτοῖς ἀγο-

μενα έτυχεν.

'Ο δὲ βασιλεύς αὐτός,' ὡς ἤσθετα τὰ γυγνόμενα, ἀπορῶν ποῖ τράποιτο ἐπὶ λοφον τινὰ καταφεύγει. Β, ὁ δ' αὐ Κῦρος ταῦτα ἰδῶν περιίσταται τον λόφον τῷ παρόντι στρατεύματι, και προς Χρυσάνταν πέμψας ἐκέλενε ψυλακήν τοῦ ἔρους καταλιπόντα ἤκειν. το μὲν δὴ στρατευμα ἡθροίζετο τῷ Κύρφ.

'Ο δε πέμψας πρός του 'Αρμένιου κήρυκα ήρετο δε: Είπέ μοι, έφη, δ 'Αρμένιε, πότερα βούλει αύτοῦ μένων τῷ λεμῷ καὶ τῷ δίψει μαχεσθαι η είς τὸ ἰσοπεδον καταβάς ἡμῖν διαμάχεσθαι;

'Απεκρίνατο ό Αρμάνιος ότι οὐδετέροις βούλοιτο μάχεσθαι. 6 πάλιν ό Κύρος πέμψας ήρωτα ΤΙ οδυ κάθησαι ἀνταῦθα και οὐ καταβαίνεις;

'Απορών, έφη, δ τι χρή ποιείν.

<sup>2</sup> abrés Pantanidas, most Edd.; abrés MSS., Dinderf, Breitenbach.

### CYROPAEDIA, III. L 3-6

And when Cyrus saw the plain full of men running about and driving away, he sent secretly to say that he had no quarrel with any who remained; but he declared that if he caught any one trying to get away, he should treat him as an enemy Accordingly, the most of them remained, but some retreated with the king

4. Now as those with the women in charge went thrywater forward they came upon the forces in the mountain in of At once they raised a cry and as they tried to escape figures many of them were caught. And finally the young prince and the wives and daughters were captured and all the treasure that happened to be in the

train.

When the king himself learned what was going on, he was in a quandary which way to turn and took refuge upon a certain hill. 5 And when Cyrus saw Tacking this he surrounded the hill with the troops he had sotrapped with him and sent orders to Chrysantas to leave a gnard upon the mountains and come. Thus Cyrus's army was being brought together

Then he sent a herald to the Armenian to sek him the following question: "Tell me, king of Armenia," he said, "whether you prefer to remain there and fight against hunger and thirst, or to come down into the plain and fight it out with us?"

The Armenian answered that he had no wish to fight against either 6. Again Cyrus sent to him and saked : "Why then do you at there and refuse to

come down?"

"Because," he answered, "I am in a quandary what to do."

'Αλλ' οδδίν, δήη ό Κύρος, όπορείν σε δεί-Εξεστιγάρ σοι έπι δικην καταβαίνει».

Tie 8, êpn. forai o bicaçus;

Δήλου δτι φ΄ ο θεος έδωπε παι άσευ δικης χρή σθαι σει δτι Βουλοιτο.

Ενταύθα δή δ Αρμένιος γυγνωσκών τήν άνάγαπο καταβαίνει - και ο Κύρος λαβων είς το μέσον κακείνου και τάλλα παντα περιεστρατοπεδεύσατο,

פּוְעִם חָלֹים שִּמְּשִׁ בּּעְשִׁ אַ מְשִׁ מִּשְׁ מִּשְׁ מִּעְּיִ בּּעְשִׁ בּעְשִׁ בּעְשִׁ בּעְשִׁ בּעְשִׁ בּע

Τ 'Κο τουτφ δέ τῷ χρονφ ο πρεσθυτερος ' ποῦς Τοῦ 'Αρμενίου Τιγρανης ἐξ ἀποδημιας τενος προσμει δε και συσθηρος ποτε έγεντα τῷ Κυρφ: καὶ ώς ἡπουσε τὰ γεγενημένα, ευθυς παρευστας ὧσπερ 
είχε πρός του Κυρον ως δ' είδε πατέρα το καὶ 
μητέρα καὶ ἀδελφους και την ἐαυτοῦ γυναίκα 
είχμαλωτους γεγενημένους, ἐδαπρυσεν, ῶσπερ 
είκος 8 ο δὲ Κυρος ιδων αὐτον ἄλλα μέν οὐδεν 
ἐφελοφρονήσετο αὐτῷ είπε δ' ὅτι Εις καιρον 
ξπεις, ἔφη, ὅνως της δικης ἀπουσης \* παρων τῆς 
ἀμφι τοῦ πατρος

Και εύθυς συνακαλει τους δυγμάνας τούς το τῶν Περσών και τους τών Μηδων προσκεάλει δε καὶ εί τις 'Αρμενίων τών εντίμων παρήν. και τὸς γυναϊκας έν ταῖς άρμαμαξαις παρουνας

ούς άπηλασεν, άλλ' εία άσουκιν.

9 Όποτε δέ καλώς είχεν, ήρχετο τοῦ λόγου, 'Ω 'Αρμένω, ἔψη, πρώτον μεν σοι συμέουλεύω ἐν τῷ δίαῃ τάληθῆ λόγειν, Ινα σοι ἔν γι

<sup>1</sup> sporfférepas y, Add. 2 sporfféreres by foldest) 7 décembre Woulde inter F.H. - etc. then pas MSS.

<sup>\* &</sup>amp;coopy Est), Distori ' Bretterback Gamoli, Marchant, et al., &coopy F , &coopy Dindorf ', Hug.

### CYROPAEDIA, III i. 6-0

" But," said Cyrus, "there is no occasion whatever for that, for you are free to come down for trial."

"And who," said he, " will be my judge?"

"He, to be sure, to whom God has given the power to deal with you as he will, even without a trial."

Then the Armenian, recognizing the exigency of his case, came down. And Cyrus received both the king and all that belonged to him into the midst and set his camp round them, for by this time he had all his forces together

7 Now at this juncture Tigranes, the king's elder son, returned from a journey abroad. He it was who had been Cyrus a companion once on a hant, and when he heard what had occurred, he came at once, just as he was, to Cyrus. And when he saw his father and mother and brothers and sisters and his own wife all made prisoners, he wept, as might be expected. 8. But Cyrus, when he looked upon him, showed him no token of friendship, but merely remarked "You have come just in time to attend your father's trial."

And immediately he called together the officers of The courtboth the Medes and the Persians and all the the king Armenian nobles who were present. And the women who were there in their carriages he did not exclude but permitted them to attend.

9. When everything was in order, he began his examination " King of Armenia," said he, " I advise you in the first place in this trial to tell the truth,

ἀπῆ τὸ εὐμισητότατον τὸ γὰρ ψευδόμενου φαίνεσθαι εὖ ἴσθι ὅτι καὶ τοῦ συγγνώμης τινος τυγχάνειν ἐμποδὰν μάλιστα ἀνθρώποις γύγνεται ἔπειτα ὅ, ἔφη, συνίσασι μέν σοι καὶ οἱ παῖδες καὶ αἱ γυναίκες αῦται πάντα ὅσα ἔπραξας, καὶ 'Αρμενίων οἱ παρόντες ἡν δὲ αἰσθάνωνταί σε ἄλλα ἡ τὰ γενόμενα λέγοντα, νομιοῦσί σε καὶ αὐτὸν καταδικάζειν σεαυτοῦ πάντα τὰ ἔσχατα παθεῖν, ἡν ἐγὼ τὰληθὴ πύθωμαι.

'Αλλ' ερώτα, έφη, ω Κύρε, ὅ τι βούλει, ως τάληθη ερούντος. τούτου ένεκα καὶ γενέσθω ὅ

τι βούλεται.

 Λέγε δή μοι, ἔφη, ἐπολέμησὰς ποτε 'Αστυάγει τῷ τῆς ἐμῆς μητρὸς πατρι καὶ τοῖς ἄλλοις Μήδοις;

Έγωγ', έφη.

Κρατηθείς δ' υπ' αυτού συνωμολόγησας δασμόν οίσειν και συστρατεύσεσθαι ' δποι ' ἐπαγγέλλοι, και ἐρύματα μὴ ἔξειν,

Ήν ταθτα.

Νύν ούν διὰ τί ούτε του δασμόν ἀπήγες ούτε τὸ στράτευμα ἐπεμπες, ἐτείχιζές τε τὰ ἐρύματα.

Έλουθερίας ἐπεθύμουν· καλὸν γιίρ μοι ἐδόκει είναι καὶ αὐτὸν ἐλευθερον είναι καὶ παισίν

έλευθερίαν καταλυπείν.

11. Καὶ γάρ ἐστιν, ἔφη ὁ Κῦρος, καλὸν μάχεσθαι, ὅπως μήποτέ τις δοῦλος μέλλοι γενήσεσθαι ἡν δὲ δὴ ἡ πολέμφ κρατηθείς ἡ καὶ

і виотратейвообці Stophunus, Edd. ; виотратебообці ху ; воотратейвавби: z.

### CYROPAEDIA, III. i. 9-11

that you may be guiltless of that offence which is hated more cordially than any other. For let me assure you that being caught in a barefaced he stands most seriously in the way of a man's receiving any mercy. In the next place," said he, "your children and your wives here and also the Armenians present are cognizant of everything that you have done, and if they hear you telling anything else than the facts, they will think that you are actually condemning your own self to suffer the extreme penalty, if ever I discover the truth."

"Well, Cyrus, said he, "ask what you will, and be assured that I will teh the truth, let happen what

will as a result of it."

10. "Tell me then," said the other, "did you ever have a war with Astyages my mother's father, and with the rest of the Medes?"

"Yes," he answered, "I did,"

"And when you were conquered by him, did you agree to pay tribute and to join his army, wherever he should command you to go, and to own no forts?"

"Those are the facts."

"Why, then, have you now fulled to pay the tribute and to send the troops, and why have you been building forts?"

"I longed for liberty, for it seemed to me to be a glorious thing both to be free myse, f and to bequeath

liberty to my children. '

11. "You are right," said Cyrus; "it is a noble thing to fight that one may never be in danger of becoming a slave. But if any one has been conquered

άλλου τωὰ τρόπου δουλωθεὶς ἐπιχειρῶυ τις φαίνηται τοὺς δεσπότας ἀποστερεῖυ ἐαυτοῦ, τοῦτου σὰ πρώτος πότερου ὡς ἀγαθὸυ ἄνδρα καὶ καλὰ πράττουτα τιμậς ἡ ὡς ἀδικοῦντα, ἡυ λάβης, κολάζεις;

Κολάζω, έφη· οὐ γὰρ έᾶς συ ψεύδεσθαι.

12 Λόγε δή σαφως, έφη ὁ Κῦρος, καθ' ἔν ἔκαστον ἡυ ἄρχων τις τύχη σοι καὶ ἀμάρτη, πότερου ἐῷς ἄρχειν ἡ ἄλλου καθίστης ἀντ' αὐτού,

Αλλου καθίστημι.

Τί δέ, ἡν χρήματα πολλά ἔχη, ἐῷς πλουτεῖν ἡ πένητα ποιεῖς:

'Αφαιρούμαι, έφη, αν έχων τυγχάνη.

"Ην δε και πρός πολεμίους γεγνώσκης αυτόν άφιστάμενου, τί ποιείς;

Κατακαίνω, έφη· τί γὰρ δεῖ ἐλεγχθέντα δτι ψεύδομαι ἀποθανεῖν μᾶλλον ἢ τὰληθῆ λέ-

γοντα;

13. Ένθα δή ὁ μὲν παῖς αὐτοῦ ὡς ἤκουσε ταῦτα, περιεσπάσατο τὴν τιαραν καὶ τοὺς πέπλους κατερρήξατο, αἱ δὲ γυναικες ἀναβοησασαι ἐδρύπτοντο, ὡς οἰχομένου τοῦ πατρὸς καὶ ἀπο λωλότων σφῶν πόρη, καὶ ὁ Κῦρος σιωπήσαι κελεύσας εἰπεν, Εἰεν τὰ μὲν δὴ σὰ δίκαια ταῦτα, ὡ ᾿Αρμένιε ἡμῖν δὲ τί συμβουλεύεις ἐκ τούτων ποιεῦν;

Ο μεν δη Αρμένιος έσιώπα απορών πότερα

σφῶν C'G'F<sup>2</sup>, most Edd.; νάντων σφῶν χχε, Dindorf.
 dxev z, most Edd., πάλιν είπες χχ, Gemoll.

### CYROPAEDIA, III i 11-13

in war or in any other way reduced to servitude and is then caught attempting to rob his masters of himself, are you the first man to reward him as an honest man and one who does right, or do you punish him as a malefactor if you catch him?"

"I punish him," said he, "for you will not let me The Hing

tell a lie."

12. "Answer each of these questions explicitly then," said Cyrus, "if any one happens to be an officer under you and does wrong, do you permit him to continue in office or do you put another in his place?"

"I put another in his place."

"And what if he has great possessions—do you allow him to continue rich, or do you make him poor?"

"I confiscate all that he may happen to possess,"

said he.

"And if you find out that he is trying to desert to

the enemy, what do you do?"

"I put him to death," said he; "I may as well confess, for why should I convict myself of lying and be put to death for that, instead of telling the truth?"

13. Then his son, when he heard this, stripped off his turban and rent his garments, and the women cried aloud and tore their cheeks, as if it were all over with their father and they were already lost. But Cyrus bade them be silent and said "Very well, king of Armenia, so that is your idea of justice; in accordance with it, then, what do you advise us to do?"

Then the Armenian was silent, for he was in a

225

συμβουλεύοι τῷ Κύρφ κατακαίνειν αὐτὸν ἡ τάναντια διδάσκοι ὧν αὐτὸς ἔφη ποιεῖν. 14. ὁ δὲ παῖς αὐποῦ Τυγρώνης ἐπήρετο τὸι Κῦρον, Εἰπέ μοι, ἔφη, ὧ Κύρε, ἐπεὶ ὁ πατὴρ ἀποροῦντι ἔοικεν, ἡ συμβουλεύσω περὶ αὐτοῦ ἃ οἰμαί σοι βέλτιστα εἰναι;

Καὶ ὁ Κύρος, ησθημένος, ὅτε συνεθήρα αὐτῷ ὁ Τιγρώνης, σοφιστήν τινα αὐτῷ συνόντα καὶ θαιμαζόμενον ὑπο τοῦ Τιγράνου, πανυ ἐπεθύμει αὐτοῦ ἀκοῦσαι ὁ τι ποτ' ἐροίη καὶ προθύμως

ἐκέλευσε λέγειν δ τι γυγνώσκοι.

15, Έγω τοίνου, έφη ο Τυγράνης, εί μέν ἄγασαι τοῦ πατρὸς ἡ ὅσα βεβούλευται ἡ ὅσα πέπραχε, πάνυ σοι συμβουλεύω τοῦτον μιμεῖσθαι εἰ μέντοι σοι δοκεῖ πάντα ἡμαρτηκέναι, συμβουλεύω τοῦτον μὴ μιμεῖσθαι.

Ούκουν, έφη ὁ Κύρος, τὰ δίκαια ποιών

ήκιστ' Αν του άμαρτάνουτα μιμοίμην.

"Εστιν, έφη, ταθτα.

Κολαστέον ἄρ' ἐν εἴη κατά γε τὸν σὸν λόγον τὸν πατέρα, εἴπερ τὸν ἀδικοθντα δίκαιον κολάζειν.

Πότερα δ' ήγει, & Κύρε, ἄμεινον είναι σύν τֆ σῷ ἀγαθῷ τὰς τιμωρίας ποιείσθαι ή σύν τῆ

ση ζημία:

Έμαυτὸν ἄρα, ἔφη, οὕτω γ' ἄν τιμωροίμην.

16. 'Αλλά μέντοι, ἔφη ὁ Τυγράνης, μεγάλα
γ' ἀν ζημιοῖο, εἰ τοὺς σεαυτοῦ κατακαίνοις τότε
ὁπότε σοι πλείστου ἄξιοι εἶεν κεκτῆσθαι.

## CYROPAEDIA, III 1. 13-16

quandary whether to advise Cyrus to put him to death or to propose to him a course opposite to that which he admitted he himself always took. 14. But Tigranes his son Tigranes put a question to Cyrus, saying pushers assed to the in doubt, may I advise you in regard to him what I think the best course for you?"

Now Cyrus had observed when Tigranes used to go hunting with him that there was a certain philosopher with him who was an object of admiration to Tigranes, consequently he was very eager to hear what he would say So he bade him

express his opinion with confidence.

15 "Well, said Tigranes, "if you approve either of my fathers theory or his practice, then I advise you by all means to unitate him. But if you think he has done wrong throughout, I advise you not to imitate him."

"Well then, said Cyrus, "If I should do what is right, I should surely not be imitating the one who

does wrong."

"That is true," said ho.

"Then, according to your reasoning, your father must be punished, if indeed it is right that the one

who does wrong should be punished.

"Which do you think is better for you, Cyrus, to mete out your punishments to your benefit or to your own injury?"

"In the latter case, at least," said he, "I should

be punishing myself."

16. "Aye, but you would be doing yourself a great injury," said Tigranes, "if you should put your friends to death just at the time when it was of the greatest advantage to you to have them,"

Πώς δ ἄν, ἔφη ὁ Κύρος, τότε πλείστου ἄξιοι γύγνοιντο ἄνθρωποι ὁπότε ἀδικούντες ἀλίσκοιντο:

Εί τότε, οίμαι, σώφρονες γίγνοιντο δοκεί γάρ μοι, & Κύρε, ούτως έχειν, ἄνευ μεν σωφροσύνης οὐδ΄ άλλης άρετης οὐδέν δφελος είναι τί γάρ ἄν. ἔφη, χρήσαιτ' ἄν τις ίσχυρῷ ἡ ἀνδρείφ μἡ σωφρονι [ἡ ἰππικῷ], τί δὲ πλουσίφ, τί δὲ δυνάστη ἐν πόλει, συν δὲ σωφροσυνη καὶ φίλος πᾶς χρήσιμος καὶ θερώπων πᾶς ἀγαθός.

 Τοῦτ' οὖν, ἔφη, λέγεις ὡς καὶ ὁ σὸς πατὴρ ἐν τῆδε τῆ μιῷ ἡμέρφ ἐξ ἄφρονος σωφρων

γεγένηται;

Πάνυ μέν οθν, έφη.

Παθημα άρα της ψυχής σύ λέγεις είναι την σωφροσύνην, ώσπερ λυπην, ου μαθημα· ου γάρ άν δήπου, είγε φρόνιμου δεί γενέσθαι τον μέλλοντα σωφρονα έσεσθαι, παραχρήμα έξ άφρο-

νος σωφρων άν τις γένοιτο.

18. Τί δ', έφη, & Κύρε, ούπω ήσθου καὶ ξυα ἄνδρα δι' ἀφροσύνην μὲν ἐπιχειροῦντα κρείττονι ἐαυτοῦ μάχεσθαι, ἐπειδὰν δὲ ἡττηθῆ, εὐθὺς πεπαυμενου τῆς πρὸς τοῦτον ἀφροσύνης, πάλιν δ', ἔφη, ούπω ἐωρακας πολιν ἀντιταττομένην πρὸς πόλιν ἐτέραν, ῆς ἐπειδαν ἡττηθῆ παραχρῆμα ταύτη ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει;

¹ [† îнтиф] Schneider, most Edd. , ф иниф MSS. , ті б' інтиф Jindorf, Sauppe, et al.

### CYROPARDIA, III L 16-18

"How," mid Cyrus, "could men be of the greatest advantage to me just at the time when they were

caught doing wrong?

"They would be, I think, if at that time they man ahould become discreet. For it seems to me to be of listeration true, Cyrus, and he, "that without discretion there is no advantage at all in any other virtue, for what," he continued, "could one do with a strong man or A brave man, or what with a rich man or a man of power in the state if he lineked discretion? But every friend is useful and every servant good, if he be endowed with discretion."

17 "Do you mean to say, then," Cyrus answered, "that in one days time your father has become

discreet when he was inducreet before?"

"Yes, said he, "I do, indeed."

"Hy that you mean to say that discretion is an affection of the soul, as sorrow is, and not an acquisition." For I do not suppose that a man could instantly pass from being indiscreet to being discreet, if indeed the one who is to be discreet must first

have become wise."

18 "What, have you never observed Cyrus, said he, "that when a man induscreet y ventures to fight a stronger man than himself and has been worsted, as is instantly cured of his induscretion toward that particular man? And again, he continued, "have you never seen how when one state is in arms against another it is at once willing, when defeated, to submit to the victor instead of continuing the fight?"

<sup>4</sup> Xemaphon makes (Your apparently accept the Socratio doc rise that was in and the other victures are madern for learning the results of atmospherical practices and a mood like.

sorrow, as ger, or any other emotion.

 Ποίαν δ', Εφη ὁ Κῦρος, καὶ σὰ τοῦ πατρὸς ήτταν λίγων οῦτως ἰσχυρίζει σεσωφρονίσθαι αὐτόν;

\*Ην νη ΔΙ, έφη, σύνοιδεν έαυτφ έλευθερίας μεν έπιθυμησας, δούλος δ' ως ούδεπώποτε γενόμενος, δ δε φήθη χρήναι λαθείν ή φθάσαι ή! άποβιάσασθαι, ούδεν τούτων Ικανος γενόμενος διαπραξασθαι, σε δε οίδεν, διμεν έβουλήθης εξαπατήσαι αυτόν, ούτως εξαπατήσαντα ώσπερ δυ τις τυφλούς και κωφούς και μηδ΄ ότιούν φρονούντας εξαπατησειών δι δε φηθης λαθείν χρήναι, ούτω σε οίδε λαθόντα ώστε δι ενομίζεν έαυτφ έχυρα χωρία αποκείσθαι, ταύτα συ είρκτας αυτώ έχυρα χωρία ούτως τοχει δε τοσούτον περιεγένου αυτού ώστε προσωθεν έφθασας διθών συν πολλφ στόλφ πρίν τούτον την παρ' έσυτφ δυναμιν άθροισασθαι.

 Έπειτα δοκεί σοι, ἔφη ὁ Κύρος, καὶ ἡ τοιαυτη ἡττα σωφρονίζειν ἐκανὴ εἰναι ἀνθρωπους, τὸ γνώναι ἄλλους ἐαυτών βελτίωνας

Surac.

Πολύ γε μάλλον, έφη ὁ Τιγράνης, ἡ δταν μάχη τις ήττηθη. ὁ μὲν γὰρ ἰσχύι κρατηθείς έστιν ότε ψήθη σωμασκήσας άναμαχεῖσθαι και πόλεις γε άλοῦσαι συμμάχους προσλαβοῦσαι οἰονται ἀναμαχεσασθαι ἀν οὸς δ' ἀν βελτίους τινὲς ἐαυτῶν ἡγήσωνται, τούτοις πολλάκις καὶ ἄνευ ἀναγκης ἐθέλουσι πείθεσθαι.

<sup>&</sup>lt;sup>1</sup> § zy, ment Edd , not in z, Zeune, Sauppe, Hug. <sup>2</sup> abrij zPD<sup>2</sup> tremol. Javrij D<sup>1</sup>, son z (in Q marked for crasure), sawrij Ed., st Sauppe, Dipdorf.

### CYROPAEDIA, III L 19 10

19 "To what defeat of your father's do you refer," said Cyrus, "that you are so confident that

he has been brought to discretion by It?"

"Why that, by Zeus, Tigranes answered, which How the he is conscious of baving sustained, inaumuch as Armenia when he aimed at securing liberty he has become low of more of a slave than ever, and as he has not been discresses able to accomplish a single thing of all that he thought he should effect by secreey or by surprise or by actual force. And he knows that when you desired to outwit him, you did it as effectually as one could do who set out to deceive men blind or deaf or deprived of all their senses, and when you thought you ought to act secretly, you acted with such secrees that the fortified places which he thought he had provided for his own safety you had secretiy turned into prisons for him in advance. And so much did you surpose him in dispatch, that you came from a distance with a large army before he could muster the forces he had at home

20. "Web, said Cyrus," do you really think that such a defeat is adequate to make men discreet. I mean, when they find out that others are their

superiors?"

"Yes, and Tigranes, "much more than when they are defeated in combat. For the one who is overcome by strength sometimes conceives the idea that, if he trains his body, he may renew the combat. Even cities too, when captured, think that by taking on new allies they might renew the fight. But if people are convinced that others are superior to themselves, they are often ready even without computation to submit to them."

21. Σύ, έφη, δοικαι ούκ οδοσθαι τοὺς ὑβριστὰς ημηνωσκειν τους ἐαυτῶν σωφρονιστέρους, αὐδε τους κλεπτοντας, οὐδε τους ψευδομένους τους τάληθη λέγοντας, οὐδε τους αδικοῦντας τοὺς τὰ δικαια ποιουντας οὐκ οδοθα, ἔφη, ὅτι και νῦν ὁ σος πατὴρ ἐψευσατο και οὐκέτ' ημπεδου ' τὰς προς ἡμάς συνθηκας, εἰδως ὅτι ἡμις οὐδ ὁτιοῦν ὧν Λστυογης συνεθετο παραβαίνομεν;

22 'Αλλ' οὐδ' δγὰ τοῦτο λέγω ὡς τὸ γνῶνως μόνον τοὺς βελτίονας σωφροκίζει ἄνευ τοῦ διαην διδοναι ὑπο τῶν βελτιόνων, ὥσπερ ὁ όμος πατηρ

DON BEBERREN.

'Αλλ', έφη ὁ Κύρος, ὁ γε σὸς πατὸρ πέπονθε μὸς οὐδ' ότιοῦν πω κακον φοβείται γε μέντοι

ים סום לדו שח המצים דב למצמדם שמלים.

23 Οξεί οὖν τι, Ιφη ὁ Τιγράνης, μᾶλλον παταδουλούσθαι ἀνθρωπους τοῦ ἰσχυροῦ φιθου, οὐα οἶσθ ὅτι οἱ μὰν τῷ ἰσχυροτατφ κολάσματι νομιζομένω σιδηρω παιόμενοι όμως ἐθέλουσι καὶ παλίν μυχεσθαι τοῖς αυτοῖς, οῦς δ' ἀν σφοδρα φοβηθωσιν ἀνθρωποι, τουτοις ουδὲ παραμυθουμένοις ἔτι ἀντιβλέπειν δυνανται.

Λέγεις συ, έφη, ώς ο φορίος του έργφ κακού-

σθαι μάλλον πολαζει τούς άνθρώπους

24 Και συγε, έφη, ολοθα ότι άληθη λόγω ἐπιστασαι γὰρ ότι οι μὲν φοβουμενοι μη φυγωσι πατριδα καλ οι μέλλουτει μαχεσθαι δεδιάτει μὴ ἡττηθώσιυ [άθυμως διωγουσι, καλ οι πλέοντες μή ναυσγησωσι,] καλ οι δουλείαν καλ δεσμόν

I about harribo Cobet, Edd. son Apprelles M'St.

<sup>\*</sup> Bracketail by Madvig and most later Edd pare demond-

### CYROPAEDIA, III & a1-a4

21 "You seem to think," said the other, "that the insolent do not recognize those more discreet than they, that thieves do not recognize honest men, that liars do not recognize the truthful, and wrong-doern those who do right. Do you not know," he continued, "that even now your father has played false and has not kept his agreement with us, although he knew that we have not been violating any of the agreements made by Astyages?"

23 "Yes; but neither do I mean that simply recognizing their superiors makes people discreet, unless they are numbed by those superiors, as my

father now is."

"But," said Cyrus, " your father has not yet suffered the least harm, but he is afraid, to be sure, that he

will saffer the worst."

23 "Do you think, then," and Tigranes, "that Pear of anything breaks a man a spirit soorer than abject that the fear? Do you not know that those who are beaten ready with the sword, which is considered the most potent instrument of correction, are nevertheless ready to fight the same enemy again, but when people really fear anyone very much, then they cannot look him in the face, even when he tries to cheer them?

"You mean to say," said he, "that feer is a heaver punishment to men than real correction."

24. "And you," said he, "know that what I may in true, for you are aware that, on the one hand, those who are afraid that they are to be exited from their native land, and those who on the eve of battle are afraid that they shall be defeated,

ent, and those who at on four that they are going to be sensched;), [ent enoughway, (streat.)

φοβούμενοι, οδτοι μέν οδτε σίτον αδό δανου δύνανται λαγγανειν διά τον φοβον οἱ δι ήδα μόν φυγιιδες ήδη δ ήττημένοι, ήδη δι δουλευοντες, έστιν δτε δινανται απι μαλλον τών εὐδαιμονων ἐσθιειν τε 1 απι απθιυδειν. 25 δτι δὶ φαικρωτερου απὶ ἐν τοιαδε οἱον φορημα α φοβος ἐνιοι γὰρ φοβούμένοι μη ληφθεντες αποθανωσι προαποθνησπουσιν ὑπο τοῦ φοβου, οἱ μεν ριπτούντες ἐπυτυυς, οἱ δ΄ απαγγομένοι, οἱ δ΄ αποσφατταμένοι οὐτω πείντων των δείνων οἱ φοβος μελίστα απταπληττεί τὸς ψυγας τὸν δ΄ ἐμον πατέρα, ἔφη, νύν πῶς δοκεῖς διακεῖσθει τὴν ψιχην, δς οῦ μονου περί ὁπυτοῦ, ἀλλά και περί ἔμοῦ και περί γυναικός και περί παντων τῶν τέρνων δουλειας [1] φοβειται,

26 Και ό Κυρος είναι, 'Αλλά κύν μεν έμοιγο οίδεν άπιστου τούτου ούτω διαπείσθαι δοπεί μέντοι μαι τού αύτοῦ ἀνδρος είναι παι εντυχούντα ξυβρισαι παι πταισαντα ταχυ πτηξαι, καὶ ἀνεθευτα γε παλιν αξ μέγα φρονήσαι παι πάλιν

AU TOMYMETE TERRETY OF

27 Αλλά ναι μά Δι, ξόη, & Κίρο ξγει μέν προφασεις τὰ ημέτερα αμαρτηματα ώστ ἀπιστείν όμων έξεστε δέ σοι και φρουρια έπτειχιζειν καὶ τὰ έχυρὰ επτέχειν καὶ άλλα & τι ἐν Βουλη πιστον λαμβιωτίν. καὶ μέντοι, ἐφη, ἡμὰς μέν έξεις ούδεν τι τουτοίς μογα λυπουμένους μεμνησομόθα γάρ ότι ημεῖς αυτών αίτια ἐσμεν: εἰ δέ τως των ἀναμαρτητών παραδούς την ἀρχήν

\* See in tys, Desdorf , not in Vationnus 867 , [Section]

most Edd.

Article on a most Edd , define as an atom ya, Gamedi (both cut and drank).

### CYROPAEDIA, III. L 24-27

and those who fear slavery or bondage, all such can neither eat nor sleep for fear, whereas those who are already in exile or already defeated or already in slavery can sometimes cut and sleep better than those enjoying a happier lot. 25 And from the following considerations it is still clearer what a burden fear is some, for fear that they will be caught and put to death, in terror take their own lives before their time-some by hurling themselves over a precipice, other by hanging themselves, others by cutting their own throats, so does fear crush down the soul more than all other terrors. As for my father," he added, "in what a state of mind do you think he is? For he is in dread not only for himself but also for me, for his wife, and for all of his children."

26. "We.l,' answered Cyrus, "It is not at all unlikely, I suppose, that he is for the moment in such a state of mind. However, it seems to me that we expect of a man who is insolent in success and abject in failure that, when set on his feet once more, he will again wax arrogant and again cause more

trouble."

27 "Well, by Zeus, Cyrus," said he, "our wrong-Tigranes doing does, no doubt, give you cause to distrust us, the strongholds already built and take whatever else you wish as security. And yet," he added, "you will not find us very much aggreed by your doing so, for we shall remember that we are to blame for it all. But if you hand over our government to some one of those who have done no wrong and yet show

#### KENOPHON

άπιστών κύτοις φανεί, δρα μή έμα το εδ ποιήσεις και έμα οὐ φιλον νομιουσί σε εἶ δ΄ αδ φυλαττομενος το ἀπεγθανισθαι μη επιθησεις αιτοίς ζυγά τοῦ μή ὑ//ρισαι όρα μη έκεινους αδ δεησει σε σωφρονίζειν έτι μάλλον ή ήμας νῦν έδεησεν.

28 Αλλα και μά τους θεους, έψη, τοιουταις μέν δημην ύπηρεταις, ούς αδειην άναγεη ύπηρεταις, είς αδειην άναγεη ύπηρετούντας, άηδως άν μαι δοκώ χρησθαι είς δέ γιγνωσευν δοκιην ότι εύνοις και φιλις τῆ έμῆ το διον συλλαμβανούν, τουτούς άν μοι δοκώ και αμαρτανόντας ρέον φερειν ή τους μισούντας μέν ξεπλιώ δε πώντα ώναγεη διαπονούμενους

Και ο Τιγριώνε είνε πρός ταυτα, Φιλιαν δε παρά τινών δε πότε λάβοις νασαυτών δότην σοι

wap quie levers urgenedas viv

Παρ δαεινών εξμαι, δήτη, [παρά] ! τῶν μπδόποτο πολεμών γαγενημένων, εἶ έθελοιμε ευεργοτεῖν αὐτους ὧαπερ συ νυν με πελευεις ευεργοτεῖν ύμας

39 'Η και δυναιο άν, έφη, ώ λιρε, έν τφ παρουτι νύν ευρειν ότφ άν χαρισαιο όσαπερ τφ έμφ πατρί, πυτικα, έφη, ήν τινα έκς ζην τών σε μηθεν ηδικηκοτων, τικα σοι τουτου χαριν είκι αυτον είσεσθαι, τί δ', ήν πύτοῦ τεκνα και γυναίτα μη άφαιρη, τίς σε τουτου ένεκα φιλησει μαλλαν ή έ νομιζων προσηκείν πύτψ μφαιρε θηται, την δ' λρμενιών βασιλείαν εί μη έξει, είσθα τινα, έφη, άλλον μάλλον λυπουμένον ή ημάς, ουπουν και τοῦτ', έφη, δήλον ότι ώ μαλιστα λυπουμένος εί μη Βασιλείς είη οῦτος και λάβων την αρχήν μεγιστην άν σοι χαριν

ruph MSS., Disslorf, Hwg., [equit] Oolot, Marchant Geneall

### CYROPAEDIA, III 1 #7-#9

that you distruct them, see to it lest they regard you as no friend, in spate of your favours to them. But if again, on your guard against incurring their hatred, you fail to place a check upon them to keep them from rebellion, see to it lest you need to bring them to discretion even more than you did in our case just now."

28 "Nay, by the gods," said he "I do not think I should like to employ servants that I knew served me only from compulsion. But if I had servants who I thought assisted me, as in duty bound, out of goodwill and friendship toward me, I think I should be better satisfied with them when they did wrong than with others who dishked me, when they performed

all their tasks faithfully but from compulsion

To this Tigranes replied "From whom could you ever get such friendship as you now can from us?"

"From those, I presume, said he, "who have never been my enemies, if I would do them such

favours as you now bid me do you

29 "But, Cyrus, and he, "as things now are, Resemble on ild you find any one to whom you could do as great for the favours as you can to my father? For example, if you father grant any one of those who have done you no wrong read his life, what gratitude do you think he will feel toward you for that? And again, who will love you for not depriving him of his wife and children more than he who thinks that it would serve him right to love them? And do you know of any one who would be more greeved than we, not to have the throne of Armenia? Well then, he added, "it is evident that he who would be most greeved not to be king, would also be most grateful for receiving the throne.

είδείη. 30. εί δέ τί σοι, έφη, μέλει καὶ τοῦ ώς ῆκιστα τεταραγμένα τάδε καταλιπεῖν, δταν άπίρς, σκοπει, έφη, πότερον ἀν οἶει ἡρεμεστέρας έχειν τὰ ἐνθαδε καινῆς γενομένης ἀρχῆς ἡ τῆς εἰωθυίας καταμενούσης εἰ δέ τί σοι μέλει καὶ τοῦ ὡς πλείστην στρατιὰν ἐξάγειν, τίν ἀν οἴει μάλλον ἐξετάσαι ταυτην δρθώς τοῦ πολλάκις αὐτῆ καχρημενου, εἰ δὲ καὶ χρημάτων δεήσει, τίνα ἀν ταῦτα νομίζεις πρεῖττον ἐκπορίσαι τοῦ καὶ είδοτος καὶ ἔχοντος πάντα τὰ δντα, ὡγαθέ, ἔφη, Κῦρε, ψύλαξαι μή ἡμᾶς ἀποβαλών σαυτόν ζημιώσης πλείω ἡ ὁ πατὴρ ἐδυνήθη σε βλαψαι.

Ο μέν τοιαύτα έλεγεν. 31, ό δε Κύρος ακούων ύπερήδετο, ότι ένομιζε περαίνεσθαι παυτα αύτφ δσαπερ ύπεσχετο τῷ Κυαξαρη πραξειν εμέμνητο γαρ είπων ότι καὶ φίλον οίσιτο μαλλον ή προσθεν

Trougeress.

Καί δε τούτου δή του Αρμένιου έρωτζι, "Ην δί δή ταϋτα πειθωμαι ύμιν, λόγε μοι, έφη, αύ, δ Αρμένιε, πόσην μεν στρατιάν μοι συμπεμψεις, πόσα δε χρηματα συμβαλεί είς του πολεμον.

32. Προς ταῦτα δη λεγει ὁ ᾿Αρμενιος, Οὐδέν έχω, ὡ Κύρε, έφη, ἀπλουστερον είπεῖν οὐδε δικαιστερον ἡ δεῖξαι μέν έμὶ πάσαν την αῦσαν δυναμιν, σὲ δὲ ἰδοντα δσην μέν ἄν σοι δοκή στρατιάν έγειν, την δὲ καταλιπεῖν τῆς χωρας φυλακην. ὡς δ΄ αὕτως περι χρηματων δηλώσαι μέν έμὶ δίκαιὸν σοι πάντα τὰ ὅντα, σὲ δὲ τούτων αὐτάν γνώντα ὁπόσα τε ἀν βούλη φέρεσθαι καὶ ὁπόσα ἄν βουλη καταλιπεῖν.

### CYROPAEDIA, III L 10-11

30 And if you care at all to leave matters here in as little confusion as possible when you go away, consider whether you think the country would be more tranquil under the beginning of a new administration than if the one we are used to should continue And if you care to take with you as large an army as possible, who do you think would be in a better position to organise the troops properly than he who has often employed them? And if you need money also, who do you think could supply it better than he who knows and commands ad the sources of supply? My good Cyrus, he added, "beware lest in casting as ande you do yourself a greater injury than any harm my father has been able to do you.

Thus he spoke 31 And Cyrus was more than pleased at hearing him, for he thought that everything that he had promised Cyanares to do was in course of accomplishment, for he remembered having told him that he would make the Armenian more

his fetend than he was before.

" Iell me, king of Armenia," he therefore asked, Cyron "if I yield to you in this matter, how large an army in will you send with me and how much money will stitude

you contribute to the war?"

32 "I have nothing to propose more simple or more fair, Cyrus, the Armenian replied to this," than for me to allow you all the forces I have and for you, when you have seen them, to take as many as you see fit, leaving the rest here to protect the country And in the same way in regard to the money, it is proper for me to show you all that I have, and for you to decide for yourself and take as much as you please and to leave as much as you please."

33 Καὶ ὁ Κύρος είπεν, "Ιθι δη λέξον μοι πόση

σοι δύναμίς έστι, λίξου δε καὶ ποσα χρηματα. Ευταύθα δη λεγει ο Αρμένιος, Ίππεῖς μὲν τοινυν εἰσὶν [Αρμένιων] εἰς δετακισχιλίους, πεζοί δε είς τέτταρας μυριαδας χρηματα δ΄, έφη, συν τοίς θησαυροίς οίς ο πατήρ κατέλιπεν έστιν είς άργύριον λογισθεντα τάλαντα πλείω

τών τρισχιλίων.

34 Καὶ ά Κύρος οὐκ ἐμέλλησεν, άλλ' εἶπε, Τής μέν τοίνυν στρατιάς, έπεί σοι, έφη, οι δμοροι Χαλδαίοι πολεμούσι, τους ήμισεις μοι σύμπεμπε τών δι χρηματών άντι μεν τών πεντηκοντα ταλάντων ών έφερες δασμόν διπλάσια Κυαξιιρή ἀποδος, ότι έλιπες την φοράν έμοι δ', έφη, άλλα έπατον δανεισον έγω δέ σοι ύπισχνούμαι, ήν δ dade et bioù, and an an quot banelone à alla плейогог абла еверустрания в та хопрата апаριθμησειν, ήν δυνωμαι ήν δέ μη δυνωμαι, άδύνατος άν φαινοιμην, οίμαι, άδικος δ' ούκ άν Sinalus noivolum.

35 Kai o 'Appénos, Hods ran bewr, fon, δ Κύρε, μή ούται λέγει el δε μή, ου θαρρούντά me effect add vomite, ton, av caralings under

Arrov od elvas av de exer aripe.

Είεν, έφη ο Κύρος ώστε δε την γυναίκα απολαβείν, έφη, ποσα άν μοι χρηματα δοίης.

Οπόσα δυ δυναιμην, έφη. Τι δε, ώστε τους παίδας. Και τουτων, έφη, όποσα δυ δυναίμην.

1 'Appellor MSS., bracketed by Hug. Marchant, Gemoli.

<sup>&</sup>quot; sir yO', Edd., is C'Elfer among the treasuret).

# CYROPAEDIA, III. L 33-35

33. "Come then," said Cyrus, "tell me how large your forces are and how much money you have."

"Well, the Armenian then answered, "there are about eight thousand cavalry and about forty thousand infantry. And the property, ' said he, "including the treasures that my father left me, amounts, when reduced to cash, to more than three thousand talents."

34. And without hesitation, Cyrus replied, "Send finwith me then, said he, "only half the army, tince depends your neighbours, the Chaldseans, are at war with you And of the money, instead of the fifty talents which you used to pay as tribute, pay Cyaxares double that sum because you are in arrears with your payments. And lend me personally a hundred more," said he, "and I promise you that if God prospers me, I will in roturn for your loan either do you other favours worth more than that amount or at least pay you back the money, if I can, but if I cannot, I may seem insolvent, I suppose, but I should not justly be accounted dishonest."

35. "For heaven's sake, Cyrus," said the Armenian, "do not talk that way If you do, you will make me lose heart. But consider," said he, "that what you leave here is no less yours than what you take away "

"Very well," said Cyrus, " now how much money

would you give to get your wife back?" " As much as I could," said he.

"And how much to get your children?"

"For these also," said he, "as much as I could."

Οὐκοῦν, ἔφη ὁ Κῦρος, ταῦτα μέν ἥδη διπλάσια τῶν ὅντων. 36 σὰ δε, ἔφη, ὡ Τιγρανη, λέξον μοι πόσου ἄν πρίαιο ὥστε την γυναϊκα ἀπολαβεῖν.

Ο δε έτυγχανε νεογαμος τε ών και υπερφιλών

דאף קישמונה.

Έγω μέν, έφη, & Κύρε, κάν τής ψυχής πρι-

αίμην ώστε μηποτε λατρεύσαι ταύτην.

37 Συ μεν τοίνου, έφη, ἀπάγου την σήν ούδε γάρ είληφθαι έγωγε αιχμάλωτον ταυτην νομιζω σού γε μηκωποτε φυγόντος ημάς και συ δε, δε Αρμένια, άπωγου την γυναίκα και τούς παιδας μηδέν αυτών καταθείς, Ιν είδωσιν ότι έλευθεροι προς σε άπερχονται και νύν μεν, έφη, δειπνείτε παρ' ημίν δειπνησαντες δε απελαυνετε όποι ύμιν θυμος ούτω δη κατεμειναν.

38. Διασκηνοιατών δε μετά δείπνον επήρετο ό Κύρος, Είπε μοι, έφη, ὁ Τιγράνη, ποῦ δη έκεινός έστιν ὁ ανηρ δς συνεθηρα ήμεν καὶ σύ μοι μάλα

doorers barnaters airor.

Ού γαρ, έφη, άπεκτεινεν αύτον ούτοσε ο έμος πατήρ:

Τί λαβών δδικούντα,

Διαφθείρειν αύτον έφη έμέ, καίτοι γ', έφη, ώ Κύρε, ούτω καλός κάγαθος έκείνος ήν ώς καὶ ότε ἀποθνησκειν έμελλε προσκαλέσας με είπε, Μή τι συ, έφη, ώ Ιιγριυη, ότι ἀποκτεινει με, χαλεπανθής τῷ πατρί οὐ γαρ κακονοια τινί! τούτο ποιεί, άλλ' ἀγνοια οποσα δε ἀγνοία άνθρωποι εξαμαρτανουσι, παντ' ἀκουσια ταῦτ' ἔγωγε νομιζω.

<sup>&</sup>lt;sup>1</sup> ε<sub>col</sub> τPD Dindorf - ej ej F, most Edd. (toesed you) , ej ej γε Hug, supposedly after C.

## CYROPAEDIA, III L 35-38

"Well then," said Cyrus, "that makes already twice as much as you have 36. And you, Tigranes," said he, "tell me how much you would pay to get your wife back?"

Now it happened that he was newly married and

loved his wife very dearly

"I would give my afe, Cyrus," said he, " to keep

her from slavery."

37 "Well then," said he, "take her back; she is the your own. For I, for my part, do not consider that generosity she has been made a prisoner of war at all, since you never ran away from us. And you too, king of Armenia, may take back your wife and ch dren without paying any ransom for them, that they may know that they return to you free men and women. And now, said he, "stay and have dinner with us, and when you have dined you may drive away wherever you have a mind to go." So they stayed.

38. And after dinner, as the party was breaking up, a sometime Cyrus asked. "Ted me, Tigranes, where is the man 's Armenia who used to bunt with us? You seemed to admire

him very much."

"Ah," he replied, "did not my father here have him put to death?"

" What wrong did he find him doing?"

"He said that he was corrupting me. And yet, Cyrus," said he, "he was so noble and so good that when he was about to be put to death, he called me to him and said. Be not angry with your father, Tigranes, for putting me to death, for he does it, not from any spirit of malice, but from ignorance, and when men do wrong from ignorance, I believe they do it quite against their will."

39. 'Ο μέν δη Κύρος έπὶ τουτοις είπε, Φεῦ τοῦ

άνδρός.

Ο δ' Αρμένιος έλεξεν, Ούτοι, έφη, & Κύρε, οὐδ αὶ ταῖς ἐαυτῶν γυναιξὶ λαμβάνοντες συνόντας ἀλλοτρίους ἄνδρας οὐ τοῦτο αἰτιωμενοι αὐτοὺς κατακαινουσινὶ ὡς ἀφρονεστέρας ποιοῦντας τὰς γυναϊκας, ἀλλὰ νομίζοντες ἀφαιρεῖσθαι αὐτοὺς τὴν προς αὐτους φιλίαν, δια τοῦτο ὡς πολεμίοις αὐτοῖς χρῶνται. καὶ ἐγὼ ἐκείνω, ἔφη, ἐφθονουν, ὅτι μοι ἐδοκει τὸν ἐμὸν υίὸν ποιεῖν αὐτον μάλλον θαυμάζειν ἡ ἐμέ.

40. Καὶ ο Κύρος είπευ, Αλλά ναὶ μὰ τούς θεούς, ξφη, ὧ 'Αρμένιε, άνθρωπινά μοι δοκείς άμαρτεϊν' και σύ, ὧ Τιγράνη, συγγγγνωσκε τῷ

warpl.

Τότε μέν δή τοιαύτα διαλεχθέντες και φιλοφρονηθέντες ώσπερ είκος έκ συναλλαγής, αναβάντες έπι τας άρμαμαξας συν ταίς ηυναιξίν άπηλαυνου εὐφραινόμενοι.

41 'Emel δ' ήλθον οίκοδε, ίλεγον τοῦ Κύρου ὁ μέν τις την σοφίαν, ὁ δὲ την καρτεριαν, ὁ δὲ την προότητα, ὁ δὲ τις καὶ τὸ κάλλος και τὸ μέγεθος.

Ευθα δη ο Τεγράνης έπηρετα την γυναίκα, 'Η και σοί, έφη, ω Αρμενία, καλός έδοκει ο Κύρος είναι.

Άλλα μα ΔΕ, έφη, ούκ έκείνου έθεώμην.

'Αλλά τίνα μήν, έφη ὁ Τυγραυης.

I reresolve to Cobet, Marchant, Genell, sectorelesson

M88., Dindorf, Breitenbach

\* apportune Stephanes, Jindorf Breitenbach, Hug; destroyens yC, Marchant, ausparentipes zE, departuripes Geneall

\* wonocerns yO, Edd ; nonecerts ER.

### CYROPAEDIA, III t 39-41

39. "Poor man!" Cyrus exclaimed on hearing this.

Here the Armenian king interrupted: "Do not men who discover strangers in intercourse with their wives kill them, not on the ground that they make their wives more inclined to folly, but in the belief that they alienate from them their wives' affections—for this reason they treat them as enemies. So I was jealous of him because I thought that he made my son regard him more highly than he did me.

40. "Well, by the gods, king of Armenia," said Cyrus, "your sin seems human; and you, Tigranes, must forgive your father."

Then when they had thus conversed and showed their friendly feelings toward one another, as was natural after a reconciliation, they entered their carriages and drove away with their wives, happy.

41 And when they got home they talked, one of Armenian Cyrus s wisdom, another of his strength, another of of Cyrus his gentleness, and still another of his beauty and his commanding presence.

Then Tigranes asked his wife "Tell me, my Armenian princess," said he, "did you, too, think Cyrus handsome?"

"Why, by Zeus," said she, "I did not look at him."

"At whom, then?" asked Tigranes.

Τὰν εἰπόντα νὴ Δία ὡς τῆς αὐτοῦ ¹ ψυχῆς ἄν πρίαιτο ἄστε μή με δουλεύειν.

Τότε μεν δη ώσπερ είκος έκ τοιούτων άνεπαύον-

το σύν άλληλοις.

42. Τῆ δ΄ ὑστεραία ὁ ᾿Αρμένιος Κύρφ μὲν καὶ τῆ στρατιὰ ἀπάση ξένια ἔπεμπε, προείπε δὲ τοῖς ἑαυτοῦ, οὺς δεήσοι στρατεύεσθαι, εἰς τρίτην ἡμέραν παρείναι τὰ δὲ χρήματα ἀν εἰπεν ὁ Κῦρος διπλάσια ἀπηρίθμησεν. ὁ δὲ Κῦρος ὅσα εἰπε λαβὰν τἄλλα ἀπέπεμψεν ' ἤρετο δὲ πότερος ἔσται ὁ τὸ στράτευμα ἄγαν, ὁ παῖς ἡ αὐτός. εἰπέτην δε ἄμα ὁ μὲν πατὴρ οῦτως, 'Θγὰν μὲν οὐκ ἀπολείψομαί σου, ὡ Κῦρε, οὐδ΄ ἀν σκενοφορον ἐμὲ δεη σοι ἐ συνακολουθεῖν.

48. Καὶ ὁ Κῦρος ἐπυγελάσας εἰπε, Καὶ ἐπὶ πόσφ ἄν, ἔφη, ἐθέλοις τὴν γυναϊκά σου ἀκοῦσαι

δτι σκενοφορείς;

'Αλλ' οὐδέν, ἔφη, ἀκούειν δεήσει αὐτήν ἄξω γάρ, ώστε όρῶν ἐξέσται αὐτῆ ὅ τι ἄν ἐγὼ πράττω.

"Ωρα ἄν, ἔφη, συσκευάζεσθαι ὑμὶν εἴη.

Νόμιζ', έφη, συνεσκευασμένους παρέσεσθαι δ τι άν ὁ πατήρ δῷ.

Τότε μέν δή ξενισθέντες οἱ στρατιώται ἐκοιμήθησαν.

abrou Edd.; abrou MSS.

 <sup>8</sup>dp oo: Stephanus, Edd., Sefon yz., Sefon E., Sefon C.
 246

### CYROPAEDIA, III. Ł 41-43

"At him, by Zens, who said that he would give his life to keep me from servitude."

Then as might be expected after such experiences,

they went to rest together.

42. And on the following day the Armenian king sent guest presents to Cyrus and all his army, and he commanded those of his men who were to take the field to present themselves on the third day, and he paid Cyrus double the sum of money that he had named. But Cyrus accepted only the amount specified and returned the rest. Then he asked which of the two was to go in command of the forces, the king himself or his son. They both answered at the same instant, the father saying "Whichever you Tigrasse command", and the son "I will never leave you, dyrade Cyrus, not even if I have to accompany you as a army camp-follower."

43 And Cyrus, laughing, said "How much would you take to have your wife told that you were a

camp-follower?"

"Why," said he, "she will not need to be told anything about it, for I shall take her with me, so that she will be in a position to see whatever I do."

"Then,' said he, "it may be high time for you to

be getting your things together."

"Be sure," said he, "that we shall be here with everything brought together that my father gives us."

And when the soldiers had received their presents they went to bed.

#### H

1. Τῆ δ' δστεραία άναλαβών ὁ Κύρος τον Τυγρά νην καὶ τῶν Μηδων ἐππέων τοὺς κρατίστους καὶ τῶν ἐαυτοῦ φίλων ὁπόσους καιρὸς ἐδόκει εἶναι, περιελαυνών τὴν χώραν κατεθεᾶτο, σκοπῶν ποῦ τειχίσειε φρούριον. καὶ ἐπ' ἄκρον τι ἐλθών ἐπηρώτα τὸν Τιγράνην ποῖα εἶη τῶν ἀρέων ἀπόθεν οἱ Χαλδαῖοι καταθέοντες λήζονται. καὶ ὁ Τεγράνης ἐδεικεν. ἱ δὲ πάλιν ῆρετο, Νῦν δὲ ταῦτα τὰ δρη ἔρημά ἐστιν;

Ού μὰ ΔΓ, έφη, άλλ' ἀεὶ σκοποὶ είσὶν ἐκείνων

οι σημαίνουσε τοις άλλοις δ τι άν δρώσε.

Τί οδυ, έφη, ποιούσιν, έπην αζοθωνται:

Βοηθούσων, Ιφη, έπὶ τὰ ἄκρα, ὡς ἐν ἔκαστος δύνηται.

2. Ταθτα μέν δή ὁ Κύρος ήπηκόει· σκοπών δὲ κατενόει πολλήν τής χώρας τοῦς 'Αρμενιοις ἔρημον καὶ ἀργὸν οὐσαν διὰ τὸν πόλεμον, καὶ τότε μέν ἀπήλθον ἐπὶ το στρατόπεδον καὶ δειπνήσσωνς

8. Τή δ΄ ύστεραίς αύτός τε ὁ Τυγράνης παρήν συνεσκευασμένος καὶ ἱππεῖς εἰς τοὺς τετρακισχιλίους συνελέγοντο αὐτῷ καὶ τοξόται εἰς τοὺς μυρίους, καὶ πελτασταὶ ἄλλοι τοσοῦται.

Ο δε Κύρος έν οδ συνελέγοντο έθύετο· έπελ δέ καλά τὰ ίερὰ ήν αὐτῷ, συνεκάλεσε τούς τε τῶν

<sup>&</sup>lt;sup>1</sup> Serry Dindorf, Hug, deferes MSS., Breitenbach, Marchant, Gemoil.

### CYROPAEDIA, III ii. 1-3

#### Ħ

1 On the morrow Cyrus took with him Tigranes, Propore the best of the Median horsemen, and as many of conquest of his own friends as he thought proper, and rode Chaldees around to inspect the country with a view to finding a place in which to build a fort. And when he had come to a certain eminence he asked Tigranes which were the mountains from which the Chaldeeans were accustomed to descend to make forms into the country. And Tigranes pointed them out. And again he asked. "And are these mountains now unoccupied?"

"No, by Zeus," said he, "but they always have scouts up there who signal to the rest whatever they

see."

"Then," said he, "what do they do, when they receive the signals?"

"They run out to the heights to help," said he,

"each as best he can."

Such was the account to which Cyrus listened; and as he looked he observed that a large portion of the Armenians' country was deserted and uncultivated as a result of the war. And then they went back to camp and after they had direct they went to rest.

 On the following day Tigranes presented himself with his baggage all ready for the start, and under his command were assembled about four thousand horsemen and about ten thousand bowmen

and as many poltasts besides.

While they had been coming together, Cyrus had been sacrificing, and when his sacrifice gave favourable omens, he called a meeting of the officers of the Περσών ήγεμόνας καὶ τοὺς τών Μήδων. 4. έπεὶ δ'

όμου ήσαν, έλεξε τοιαδε

Ανδρες φίλοι, έστι μέν τὰ δρη ταῦτα δ όρω. μεν Χαλδαιων εί δέ ταύτα καταλάβοιμεν καὶ έπ' δερου γένοιτο ήμετερου φρουριού, σωφρουείν Δυάγκη άν είη προς ήμας άμφοτέροις, τοίς τε Αρμενίοις eal role Xaldaiois. The use our ispd mald fuir άνθρωπινή δε προθυμία είς το πραχθήνας ταυτα ούδεν οδτω μέγα σύμμαχον άν γένοιτο ώς ταχος. ήν γαρ φθασωμέν πριν τούς πολεμίους συλλεγήна правантие, ф жартажасть арахы хавогрые фы τό άκρον ή όλυγοις τε και άσθενεσι χρησαιμεθ άν Moyamore

5. Των οδν πόνων ούδελς βάων ούδ άκευδυνότερος, έφη, έστι του νύν καρτερήσαι σπουδοντας.

ίτε οδυ έψε τὰ δπλα. και .

Τμείς μέν, 🎍 Μήδοι, έν άριστερφ ήμων πορεύsofe bueig be, & Apuerioi, of per nuivers er befig. οί δ' ήμισεις έμπροσθεν ήμων ηγείσθε ύμεις δ', d inneic, бысовен внеаве наракельнориенов кай ώθούντας άνω ήμας, ήν δέ τις μαλακύνηται, μή duttoinere.

6 Taur' elmis à Kupoe tyeire appliant moinσάμενος τούς λόχους. οι δέ Χαλδαίοι ως έγνωσαν την ορμην άνω ούσαν, εύθύς έσημαινον το τοίς έαυτών και συνεβουν άλληλους " και συνηθροίζοντο.

Ο δε Κύρος παρηγγύα, "Ανδρες Πέρσας, ημίν

\* ALASAme Schneider, Edd., Alaskan MSS.

<sup>2</sup> A lacune, in which preparations are effected, Hug. Marchant, Gemoll.

### CYROPAEDIA, III 6L 3-6

Persians and of the Medes; 4 and when they

were come together, he spoke as follows:

"My friends, these mountains which we see belong to Chaldaea, but if we should seise them and have a fort of our own built upon the summit, both parties—the Armenians, I mean, and the Chaldaeans—would have to behave with discretion toward us. Now, the sacrifices give us favourable omens, but, for the execution of our plan, nothing would be so strong an ally to human seal as dispatch. For if we get up there before the enemy have time to come together, we may gain possession of the heights altogether without a battle, or we may at least find enemies few in number and without strength

5. "Of the tasks before us, therefore, none is the harts easier or less fraught with danger," said he, "than he had now bravely to endure the strain of haste. There-mountains

fore, to arms | And . . .

"You, Medes, march on our left, and you, Armenians, half keep to our right and half lead on in front, while you, cavalrymen, shall follow behind, to encourage and push us on apward, and if any one is inclined to show weakness, do not allow it."

6. With this command Cyrus brought his companies to ploy into column and took his place at their head. And when the Chaldseans realized that the movement was directed toward the heights, they immediately gave the signal to their people, called to one another to assemble, and began to come together.

And Cyrus gave command "Fellow-Persians, they

σημαίνουσε σπεύδεω. ήν γάρ φθάσωμεν δυω γενομενοι, οὐδὰν τὰ τῶν πολεμιων δυνήσεται.

7 Είχον δ' οι Χαλδαίοι γερρα τε και παλτά δύο: και πολεμικωτατοι δε λέγονται ούτοι τῶν πυρὶ ἐκείνην τῆν χωραν είναι: και μισθού στρατευονται, ὁπόταν τις αὐτῶν δεηται, διά το πολεμικοι τα και πένητες είναι καὶ γὰρ ἡ χωρα αὐτοῖς ἀρεινή τέ ἐστι καὶ όλιγη ἡ τὰ χρηματα ἔχουσα.

8. 'Ωε δε μαλλον έπλησιεζον οἱ ἀμφὶ τὰν Κῦρου τῶν ἀπρων, ὁ Τιγρώνης συν τῷ Κυρφ πορευομενος εἶπεν, 'Ω Κυρε, ἀρ' οἰσθ', ἔφη, ὅτι πύτους ἡμὰς αὐτικα μιλα δεησει μαγεσθαι, ὡς οῖ γε 'Αρμενιοι

ού μη δεξοντας τους παλεμώρυς.

Και ά Κύρος είπων ότι ειδείη τούτο, είθυς παρηγγύησε τοίς Περσαις παρασπευάζεσθαι, ώς αύτικα δεησου διωκείν, έπειδαν ύπαγιγωσε τούς πολεμίους ύποφευγούτες οἱ Αρμένιοι ώστ' έγγυς

ημίν γενέσθαι.

Β Οδτω δη ηγούντο μέν οι 'Αρμένιοι τῶν Εὰ Χαλδαιων οι παροντες, ὡς ἐπλησιαζον οι 'Αρμένιοι, ἀλαλάξαντες ἐθεον, ὡσπερ ειωθεσαν, εἰς αὐτους οι δὲ Αρμένιοι, ὡσπερ εἰωθεσαν, οὐα ἐδεχοντο. 10 ὡς δὲ Βιωποντες οἱ Χαλδαίοι εἰδον ἀναντίους μαχαιροφορούς ἰςμένους ἄνω, οἱ μέν τινες αὐτοῦς πελασαντες ταχύ ἀπεθνησκον, οἱ δὲ τίνες και ἐαλωσαν αὐτῶν, ταχυ δὲ εἰχετο τὰ ἄπρα. ἐπει δὲ τὰ ἄπρα εἰχον οἱ ἀμφι τον Κύρον, καθεωρών τε τῶν Χαλδαίων τας οἰποσεις καὶ ἡσθανοντα φεύγοντας αὐτους ἐπ τῶν ἐγγυς οἰπησεων

O & Kūpot, ét warret of exparients.

#### CYROPAEDIA, III. H. 6-11

are signalling us to hasten, for if we get up there first, the enemy s efforts will be of no avail."

7 Now the Chaldacaus carried each a wicker shield and two spears, and they were said to be the most warlike of the peoples in that region. They also serve for hire when any one wants them, for they are fond of war and poor of purse, for their country is mountainous and only a small part of it is productive.

8. But when Cyrus and his men were getting momento nearer to the heights, Tigranes, who was marching with Cyrus, and "Do you know, Cyrus, that we ourselves shall have to do the fighting, and in a very few momenta? For the Armemans, I am sure, will never sustain the enemy's attack."

Cyrus answered that he knew that and gave the command to the Persians to make ready, as it would be necessary in a moment to give chise, as soon as the Armenians by pretending flight should decay the

enemy into close quarters.

9. So the Armanians led on. And when they came near, the Chaldacania already there raised the battle cry, according to their custom, and charged upon them. And the Armenians, according to their custom, failed to sustain the charge. 10. But when the Chaldacana in pursuit saw before them the awordsmen rushing up against them, some came near and were cut down at once, others fied, and some others of their number were taken prisoners, and soon the heights were taken. And when Cyrus and his men were in possession of the heights, they looked down on the dwellings of the Chaldacans and saw the people fleeing from their homes near hy

11 Then when the soldiers were all together,

όμοῦ ἐγένουτο, ἀριστοποιείσθαι παρήγγειλεν ἐπεὶ δὰ ἡριστήκεσαν, καταμαθών ἔνθα αἰ σκοπαὶ ῆσαν αἰ τῶν Χιιλδαίων ἐρυμνόν τε δυ καὶ ἔνυδρον, εἰθὺς ἐτείχεζε φρούριον καὶ τὰν Τεγράνην ἐκέλευε πέμπειν ἐπὶ τον πατέρα καὶ κελευειν παραγενέσθαι ἔχοντα ἀπόσοι εἰεν τέκτονές τε καὶ λιθοτόμοι.¹ ἐπὶ μεν δὴ τὰν 'Αρμένιον ῷχετο ἄγγελος' ὁ δε Κῦρος τοῖς παροῦσιν ἐτείχεζεν.

12. Έν δε τούτφ προσόγουσε τῷ Κυρφ τοὺς αἰχμαλωτους δεδεμένους, τους δέ τενας καὶ τετρωμένους ὡς δὲ είδεν, εὐθυς λύειν μὲν ἐκέλευσε τοὺς δεδεμένους, τοὺς δὲ τετρωμένους ἰατροὺς καλέσας θεραπεύειν ἐκέλευσεν ἔπειτα δὲ ἔλεξε τοῖς Χαλδαιοις ὅτι ἤκοι οὕτε ἀπολέσαι ἐπιθυμῶν ἐκείνους οὕτε πολεμείν δεόμενος, ἀλλ' εἰρήνην βουλόμενος ποιῆσαι ᾿Αρμενίοις καὶ Χαλδαίοις.

Πρὶν μὰν οῦν ἔχεσθαι τα ἄκρα οἰδ' ὅτι οὐδὰν ἐδεῖσθε εἰρήνης τὰ μεν γὰρ ὑμέτερα ἀσφαλῶς εἰχε, τὰ δὲ τῶν ᾿Αρμενίων ἤγετε καὶ ἐφέρετε νῦν δὰ ὁρᾶτε δὴ ἐν οῖν ἐστέ. 13. ἐγω οῦν ἀφίημι ὑμᾶς οἴκαδε τους εἰλημμένους, καὶ δίδωμε ὑμῖν σὺν τοῖς ἄλλοις Χαλδαίοις βουλεύσασθαι εἴτε βοῦλεσθε πολεμεῖν ἡμῖν εἶτε φίλοι εἶναι. καὶ ἡν μὰν πόλεμον αἰρῆσθε, μηκέτι ἤκετε δεῦρο ἄνευ ὅπλων, εἰ σωφρονεῖτε ἡν δὰ εἰρήνης δοκήτε

<sup>&</sup>lt;sup>1</sup> λιθρεόμοι Dindorf, most Edd. ; λιθολόμοι MSS. ; λιθολόγοι Valckenner.

### CYROPAEDIA, III IL 11-14

Cyrus bade his men take luncheon, and when they had lunched and he had discovered that the place where the scouts had their posts of observation was strong and well supplied with water, he at once proceeded to build a fort there. He also bade Tigranes send for his father and bid him come with all the carpenters and masons that he had. So a messenger was off to bring the Amnenian king, but Cyrus proceeded to build the wall with the men he had at hand.

12 At this juncture they brought to Cyrus the Reviews prisoners in chains and also some that had been believes wounded. And when he saw them he at once ordered that the fetters be taken off, and he sent for aurgeons and bade them attend to the wounded men. And then he told the Chaldaeans that he had come with no wish to destroy them and with no denre to make war, but because he wanted to make peace between the Armenians and the

Chaldaeans.

"Now I know that before the heights were taken you had no wish at al. for peace, for everything of yours was secure, while you carried off and plundered the property of the Armenians, but now see in what a predicament you are ! 13. Now I am going to let you who have been captured go home and consult with the rest of the Chaldaeans whether you wish to have war with us or to be our friends. And if you choose war, do not come this way again without weapons, If you are wise, but if you decide that you desire peace, come without arms. I shall see to

#### KENOPHON

δείσθαι, άνευ δπλων ήπετε: ώς δε παλώς έξει τὰ ύμετερα, ήν φίλοι γενησθε, έμοι μελπσει.

14 'Ακουσαντες δε ταύτα οι Χαλδαίοι, πολλά μεν έπαινεσαντες, πολλά δε δεξιωσαμένοι τον

Κύρον ψχοντο οίπαδε

Ο δε Αρμενίος ώς ήπουσε την τε πλήσιν του Κυρου και την πράξιν, λαβων τους τέκτονας και τάλλα δουν ώστο δείν, ήκε προς τον Κυρον ώς έδυνατο ταχιστα 15 έπει δε είδε τον Κιρον, Ελεξεν, 'Ω Κύρε, ως όλυγα δυναμενού προοράν distraction were now medicated would emplepourer moderness. viv yap on nat the dist feptar μέν μηγανασθαι έπιγειρησας δούλος ώς ούδεπαжоте бускомпу вжег в валимен, пафия вжоди Хеная поримантес ибы анафагнорева мемыпренос me abbremente of yap obbermente fravorre πολλά καπά δμάς ποιούντες, νύν ορώ τουτους έχουται ώσπερ έγω ηύχομην. 16 καὶ τούτο висоты, бфу, в Коре, от сув боте англава. λαλδαίους ώπο τουτών τών δαρών πολλαπλώσια de louse ypquare de ou vor lyer map quoù REL & UTION YOU TOING OUR AYABE THEE ST TRAM-Вакет та урпрата, апотечеляеты вы бой, боте και προσοφειλοντές σει άλλας χαριτας άναπε-Coraper, he opere ye, et un sand coper, aloye νοιμεθ άν σοι μη αποδεδοντές 17 ο μεν Αρμί-PIOC TOGANT EXCEPT

Οι δε Χαλδαίοι ήπου δεομενοι τοῦ Κύρου είρηνην σφισι ποιήσαι. καὶ ὁ Κυρος ἐπηρετο εύτους, Άλλα τι, ἐφη, Δ Χαλδαίοι, ή τουτου

# CYROPARDIA, III. II. 13-17

it that you have no cause to complain, if you become our friends."

14 And when the Chaldacans heard this, they commended Cyrus higaly, shook hands with him

heartily, and departed for home.

Now, when the king of Armenia received Cyrus's summons and heard of his plans, he came to Cyrus as quiexly as he could with the carpenters and all that he thought was necessary 15 And when he saw Cyrus, he said "How little of The the future, Cyrus, we murtals can foresee, and yet Armenian how much we try to accomplish Why, just now, expresses when I was striving to secure liberty, I became his gratification more a slave than ever before, and when we were taken prisoners, we then thought our destruction certain, but we now find that we are saved as never before. For those who never ceased to do us no end of squry I now behold in just the condition that I desired. If And believe me, Cyrus, said he, "when I say that to have driven the Chaldacans from these heights I would have given many times as much money as you now have from me, and the benefit that you promised to do us, when you received the money you have already conferred so funy that we obviously now owe you a new debt of gratitude besides, and we on our part, if we have not lost all se f respect, should be assumed if we did not repay it to you." 17 Thus the Armenian king spoke.

Now the Couldacans had come back with the request that Cyrus should make peace with them. And Cyrus asked them "Is this the reason that you, Chaldacans, now desire peace, because you

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ένεκα εἰρήνης νῦν ἐπιθυμεῖτε ὅτι νομίζετε ἀσφαλέστερον ἄν δύνασθαι ζῆν εἰρήνης γενομένης ή πολεμοῦντες, ἐπειδή ἡμεῖς ταδ ἔχομεν,

Έφασαν ι οί Χαλδαίοι.

 Kal δε, Τί δ', έφη, εἰ καὶ ἄλλα ὑμῶν ἀγαθὰ προσγένοιτο διὰ τὴν εἰρηνην;

Έτι άν, Ιφασαν, μάλλον εύφραινοίμεθα.

"Αλλο τι ούν, έφη, ή διά τὸ γής σπανίζειν άγαθης νῦν πένητες νομίζετ' είναι,

Συνέφασαν καὶ τοῦτο.

Τι οδυ, έφη ὁ Κῦρος, βούλοισθ' ἄν ἀποτελούντες δσαπερ οί ἄλλοι `Αρμένιοι έξεῖναι ὑμῖν τῆς 'Αρμενίας γῆς ἐργαζεσθαι ὁποσην ἄν θέλητε,

Εφασαν οι Χαλδαίοι, ΕΙ πιστεύοιμεν μη άδική-

σεσθαι.

19. Τί δέ, σύ, έφη, & Αρμένιε, βούλοιο αν σοι την νύν άργον ουσαν γην ένεργον γενέσθαι, εξ μέλλοιεν τὰ νομιζόμενα παρά σοι άποτελείν οί έργαζόμενος;

Εφη ο Αρμενίος πολλοί Δε τούτο πρίασθαι.

πολυ γάρ Δν αυξάνεσθαι την προσοδον.

20. Τί δ', ὑμείς, ἔφη, ὡ Χαλδαῖοι, ἐπεὶ ὅρη ἀγαθὰ ἔχετε, ἐθέλοιτ' ἀν ἐῶν νέμειν ταῦτα τους ᾿Αρμενίους, εἰ ὑμῖν μέλλοιεν οἱ νέμοντες τα δίκαια ἀποτελεῖν;

Εφασαν οί Χαλδαίοι πολλά γάρ Δυ ώφελεί-

σθαι ούδεν πονούντες.

<sup>1</sup> τόδ' έχομεν, έφασαν τ, most Edd., τὰ έκρα έχομεν; έφασαν Μας, τόλλ' έχομεν έφασαν Ε, τάλλα έφασαν έχομεν τ., ταῦτ' δλεγομεν τάλλα έχομεν έφασαν Β.

## CYROPAEDIA, III. B. 27-20

think, that since we are in possession of these heights, you could live in greater security if we had peace than if we were at war?"

The Chaldacans assented,

18. "And what,' said be, "if still other blessings should accrue to you as a result of the proposed peace?"

"We should be still more pleased,' they answered.
"We.,," said he, "do you think that you are now poor for any other reason than because you have so little fertile land?"

In this also they agreed with him.

"Well then, said Cyrus, "would you avail yourselves of the permission to till as much Armenian land as you wish on condition that you paid in full just as much rental as other tenants in Armenia do?"

"Yes,' said the Chaldacans, "If we could be sure

of not being molested ' .

19. "Tell me, King of Armenia," said he, "would you be willing that that land of yours which now lies uncultivated should be cultivated, if those who cultivate it would pay you the usual rental?"

The Armenian answered that he would give a great deal to have it so, for in this way his

revenues would be greatly increased,

20. "And tell me, Cha.dacans," said he, "seeing that you have fine mountains, would you be willing to let the Armenians pasture their herds there, if the herdsmen would pay you what is fair?"

The Chaldaeans said they would, for they would get arge profits by it, without any labour on their

own part.

Σύ δέ, ἔφη, & 'Αρμένιε, ἐθέλοις ᾶν ταῖς τούτων νομαῖς χρῆσθαι, εἰ μέλλοις μικρὰ ἀφελῶν Χαλδαίους πολὺ πλειω ἀφελήσεσθαι;

Καὶ σφόδρα ἄν, ἔφη, εἴπερ οἰοίμην ἀσφαλῶς υέμειν.

Οὐκοῦν, ἔφη, ἀσφαλῶς ἄν νέμοιτε, εἰ τὰ ἄκρα ἔχοιτε σύμμαχα;

Έφη ὁ 'Αρμένιος.

21. 'Αλλά μὰ Δί', ἔφασαν οἱ Χαλδαίοι, οὐκ ἄν ἡμεῖς ἀσφαλῶς ἐργαζοιμεθα μὴ ὅτι τὴν τούτων, ἄλλ' οὐδ' ἄν τὴν ἡμετέραν, εἰ οὐτοι τὰ ἄκρα ἔχοιεν.

El δ' ύμεν αὐ, ἔφη, τὰ ἄκρα σύμμαχα εἴη; Οὐτως ἄν, ἔφασαν, ἡμεν καλῶς ἔχοι.

'Αλλά μά Δε, έφη ο 'Αρμένιος, ούκ δυ ήμεν αὐ καλώς έχοι, εἰ οῦτοι παραλήψονται πάλιν τὰ ἄκρα ἄλλως τε και τετειχισμένα.

22. Καὶ ὁ Κῦρος εἶπεν, Οὐτωσὶ τοίνυν, ἔφη, ἔγὰ ποιησω· οὐδετέροις ὑμῶν τα ἄκρα παραδώσω, ἀλλ' ἡμεῖς φυλάξομεν αὐτά· κᾶν ἀδικῶσιν ὑμῶν ὁπότεροι, σὰν τοῖς ἀδικουμένοις ἡμεῖς ἐσόμεθα.

28. 'Ως δ΄ ήκουσαν ταῦτα ἀμφότεροι, ἐπήνεσαν καὶ ἔλεγον ὅτι οὕτως ἀν μόνως ἡ εἰρήνη βεβαία γένοιτο. καὶ ἐπὶ τούτοις ἔδοσαν καὶ ἔλαβον πάντες τὰ πιστά, καὶ ἐλευθέρους μὲν ἀμφοτέρους 260

### CYROPAEDIA, III in 20-23

"And you, King of Armenia," said he, "would you be willing to rent their pasture lands, if by letting the Chaldseans have a little profit you were to get much greater profit for yourself?"

"Why, of course," said he, "if I thought I could

pasture my cattle there in security."

"Well then," suic he, "could you pasture them there in security, if the heights were in the possession of your friends?"

"Yes," said the Armenian.

21 "But, by Zeus," said the Chaldacaus, "we could not even work our own farms in scenrity, to say nothing of theirs, if they were to have possession of the heights."

"But," said Cyrus, "suppose on the other hand that the heights were in the possession of your

frienda?"

"In that case,' they answered, "we should be

all right."

"But, by Zeus," said the Armenian, "we, on our part, should not be all right, if they are again to get possession of the heights, especially

now that they have been fortified,"

22. "This then, and Cyrus, "is what I shall Cyrus do: I shall not give possession of the heights guarantees to either of you, but we shall keep a garrison between there ourselves; and if either of you does wrong,

we shall side with the injured party"

23. And when they heard this proposal, both sides gave it their approval and said that only in this way could the peace be effective, and upon these conditions they interchanged assurances of friendship, and agreed that each party should be independent of the other, that there should

άπ άλλήλων είναι συνετίθεντο, ἐπιγαμίας δ' είναι καὶ ἐπεργασίας καὶ ἐπινομίας, καὶ ἐπι-

μαχίαν δέ κοινήν, αί τις άδικοίη όποτέρους

24. Ούτω μέν ούν τότε διεπραχθη καὶ νύν δὲ ἔτι ούτω διαμένουσιν αὶ τοτε γενόμεναι συνθή. και Χαλδαίαις καὶ τῷ τὴν 'Αρμενιαν ἔχοντι ἐπεὶ δὲ αὶ συνθήκαι ἐγεγενηντο, εὐθυς συνετεί χιζόν τε αμφότεροι προθυμως ώς κοινον φραύριον καὶ τάπιτήδεια συνεισήγον.

25. Έπει δ΄ έσπέρα προσήει, συνδείπνους έλαβεν άμφστέρους πρός έαυτον ώς φίλους ήδη, συσκηνούντων δὲ εἶπέ τις τῶν Χαλδαίων ὅτι τοῖς μὲν ἄλλοις σφῶν πᾶσιν εὐκτὰ ταῦτα εἰη: εἰσὶ δὶ τινες τῶν Χαλδαίων οἱ ληζόμενοι ζῶσι καὶ οῦτ' ἀν ἐπίσταιντο ἐργάζεσθαι οῦτ' ἀν δυναιντο, εἰθισμένοι ἀπό πολέμου βιοτεύειν ἀεὶ γαρ ἐληζοντο ἡ ἐμισθοφορουν, πολλάκις μεν παρὰ τῷ ἐνδῶν βασιλεί (και γαρ, ἔφασαν, πολύχρυσος ἀνήρ, πολλάκις δε καὶ παρ' λστυάγει.

26 Και ό Κύρος έφη. Τέ ούν οὐ καὶ νῦν παρ ἀμοὶ μισθοφορούσεν, ἐγὰ γὰρ δώσει δσον

τις και άλλος πλείστον δήποτε έδωκε

Συνέφασαν [σί], και πολλούς γε έσκαθαι Ελεγον τους έθελησοντας.

27. Και ταύτα μέν δή ούτω συνωμολογείτο. δ δε Κύρος ώς ήπουσεν δτι πολλάπις προς τον Ίνδον οι Χαλδαίοι έπορεύοντο, άναμνησθείς δτι

<sup>&</sup>lt;sup>3</sup> [e., omitted by Hindorf and bracketsu, sy sater Edd. , et MSS.

### CYROPAEDIA, III il 23 27

be the right of intermarriage and of mutual tillage and pasturage in each others territory, and that there should be a defensive alliance, in case any one

should injure either party

24 Such, then, was the agreement entered into at that time, and to this day the covenants which were then made between the Chaldseans and the king of Armenia still continue in force. And when the treaty was made, they both together began with enthusiasm at once to build the fort for their common protection, and then together they stocked

it with provisions.

25 When evening was drawing on, he entertained both sides, now made friends, as his guests at dinner. And while the party was in progress, one of the Chaldson Chaldsons said that to all the rest of them this secondaries of affects was desirable, but there were some of the Chaldsons, so they said, who haved by plundering and would not know how to farm and could not, for they were used to making their hving by the business of war, for they were always making raids or serving as mercenames, they were often in the service of the ludian king (and he paid well, they said, for he was a very wealthy man) and often in the service of Astyages.

26 "Then way do they not enter my service now?" asked Cyrus; "I will pay as much as

any one ever did."

They assented and said that the volunteers would

be many.

27 These terms were thus agreed upon, and Great when Cyrus heard that the Chaldacaus made frequent and basis trips to the Indian king, remembering that represent the fading

ηλθου παρ' αύτου κατασκεψόμενοι Leis Μήδους та вітин праумата кай фусито прос том тохорион, вжис ий как та вкими катівшам, Boukers padein tor Iron to laure mempaymens.

28. Κοξατο ούν λογου τοιούδο.

n Appere, Ion, nat bueir, & Xalbaios, बीचवर्ड मान, की राज्य हैन्स क्रिंक राज्य देमांक वेचावार्डीरे λοιμι προς του Ίνδου, συμπεμψαιτ' δυ μοι του טובר בשני סורושפי מודים דיים די ספסט קייסורים מש каг винтраттоген боте успеваг прин тара той Умой в буш Вондоная, буш дар ходната нен Tpospereabai eri de Bochoimpe quie, bries dem каз рьовох афворые вебораз ове йн бол каз теран nas bupciadas tur avarparevojulum tour afrour тентин бу быка Вондораг их афвонитата хописта бусет, вейсвая тоитим морицим. том δε υμετέρων ήδυ μοι άπεχεσθαι φιλους γαρ ύμας ήδη νομέζω παρά δε του Ινδού ήδεως Δν La Bosus, el biboin.

39 O otr arredor. & nederie bude trephone бойная как сприкракторая устован, Аліши вкоїся boe hefes "Emembe us Kipot, & Iros, whos we φησί δε προσδεισθαι χρηματων, προσδεχομενος άλλην στρατιαν οίκοθεν έκ Περσών και γαρ προσδεχομαι, έφη , ην ούν αυτώ πεμψης όποσα Tos mpayupei, prair, he bear avador relos bibut вити, пегранендах погодах инте не поребего на λώς βεβουλεύσθαι χαρισυμένου αύτφ. 36 ταύτα μεν ό παρ' έμου λεξει τοις δε παρ υμών υμεις αδ emistellete o te upir suppopur bones sinas

I соглесофірено Кістапия, Біль — питискофірено МВК \* Add MSS , most how , by ring after Wackberon

# CYROPAEDIA, III. IL #2-30

tatives from him had once come to Media to investigate conditions there and had then visited the enemy to inquire into theirs also, he wished to have him learn what he had done 28. Accordingly, he began

to speak as follows

" King of Armenia" said he, "and you Chaldseans, tell me if I should now send one of my men to the Indian king, would you send along some of yours to conduct han on the way and to co-operate with him in getting what I want from the king of India? Now I should like to have more money, in order to be in a position both to pay generous wages when I ought, and to honour with rewards those of my fe lowsoid ers who deserve it, and the reason why I wish to have as generous a supply of money as possible is that I expect to need it and I shall be glad to spare yours, for I now count you among my friends, but from the Indian king I should be glad to accept a contribution of he would offer it

29 " Now, when the messenger, to whom I am asking you to furnish guides and co-workers, arrives there, he will speak on this wise . ' A sg of India, Cyrus has sent me to you. he says that he needs m re funds, for he is expecting another army from his home in Persia -and that is true, said he, for I am expecting one-if therefore you wal set d him as much as you conveniently can, he says that if God will give him good success, he will try to make you think that you were well advised in doing bim this favour 30 flits my envoy will say, do you now, in your turn, give your representatives such instructions as you think expedient for you. And if we get any

#### KENOPHON

ην μεν λάβωμεν, έφη, παρ' αυτού, άφθουωτέροις χρησομεθα ην δε μη λαβωμεν, είσομεθα ότι ούδεμίαν αυτώ χάριν όφείλομεν, άλλ εξέσται ημίν έκείνου ένεκεν πρός το ημετερον στμφέρον

πάντα τίθεσθαι.

31. Ταθτ' είπεν ὁ Κῦρος, νομίζων τοὺς ἰόντας 'Αρμενίων καὶ Χαλδα.ων τοιαθτα λέξειν περι αὐτοθ οἰα αὐτὸς ἐπεθυμει πάντας ἀνθρώπους καὶ λέγειν καὶ ἀκούειν περι αὐτοθ. καὶ τότε μεν δη, ὀπότε καλῶς είχε, διαλύσαντες τὴν σκηνὴν ἀνεπαύοντο.

#### 111

 Τῆ δ' ὑστεραία ὅ τε Κῦρος ἔπεμπε τὸν ἄγγελον ἐπιστείλας ὅσαπερ ἔφη καὶ ὁ Αρμένιος καὶ οἱ Χαλδαῖοι συνέπεμπον οὺς ἱκανωτάτους ἐνόμιζον εἶναι καὶ συμπράξαι καὶ εἰπεῖν περὶ

Κύρου τα προσήκουτα.

Έκ δὲ τουτοι κατασκευάσας ι ό Κύρος τὸ φρούριον καὶ φύλαξιν ἰκανοῖς καὶ τοῖς ἐπιτηδείοις πᾶσι καὶ ἄρχοντ' αὐτῶν καταλιπὰν Μῆδον δυ φετο Κυαξάρη ἃν μάλιστα χαρίσασθαι, ἀπηει συλλαβων τὸ στρατευμα ὅσον τε ἡλθεν ἔχων καὶ ὁ παρ' Αρμενίων προσέλαβε, καὶ τοὺς παρά Χαλδαίων εἰς τετρακισχιλίους, οῦ ψοντο καὶ συμπάντων τῶν ἄλλων κρείττονες εἰναι.

 Ως δὲ κατέβη εἰς τὴν οἰκονμένην, οὐδεὶς ἔμεινεν ἔνδον 'Αρμενιων οὕτ' ἀνήρ οὕτε γυνή,

<sup>·</sup> катанкевблаз Рорро, most Edd., паранкевблаг z (made ready), дистехная ху (completed).

# CYROPAEDIA, III. il. 30 ili. 2

thing from him, we shall have more abundant funds to use, and if we do not, we shall know that we owe him no thanks, but may, as far as he is concerned, settle everything with a view to our own interests."

31 Thus Cyrus spoke; and he beheved that those of the Armenians and Chaldseans who were to go would say such things of him as he desired all men to say and to hear of him. And then, when it was time, the banquet came to an end, and they went to rest.

#### 111

I On the following day Cyrus gave the envoy the commission of which he had spoken and sent him on his way, and the Armenian king and the Chaldacans sent along those who they thought would be most competent to co-operate and to say what was appropriate concerning Cyrus.

Then he manned the fort with a competent garrison, cyrus's supplied it with all things necessary, and left in departure command a Mede who he thought would be most Armenia acceptable to Cyaxares, and then he departed, taking with aim not only the army which he and brought with him but also the reinforcements that he had received from the Armenians, and about four thousand Chal-

daeans, who considered themselves actually better than all the rest but together

2 And ween he came Jown into the inhabited part of the country, not one of the Armenians remained indoors, but ad, both men and women, in Δλλά πάντες ύπηντων ήδομενοι τἢ εἰρήνη καὶ φεροντες καὶ άγοντες ὁ τι έκαστος άξιον είχε και ὁ ᾿Αρμένιος τουτοις οὐκ ήχθετα, ούτως ἀν νομίζων καὶ τον Κύρον μάλλον ήδεσθαι τἢ ὑπο παντων τιμἢ, τέλος δὶ ὑπηντησε και ἡ γυνὴ τοῦ ᾿Αρμενίου, τὰς θυγατερας έχουσα και τον νεωτερου υιαν, και συν άλλοις δωροις το χρυσίον ἐκομίζεν ὁ προτερου οὐκ ήθελε λαβεῖν Κύρος

3 Και ὁ Κυρος ιδων είνεν, Τμαϊς έμλ οὐ ποιησετε μισθού περιιοντα εὐεργετείν, άλλά σὐ, ὧ γυναι, έχουσα ταῦτα τὰ χρηματα ὁ φερεις ἀπιθι, και τῷ μέν 'Αρμανιφ μηκετι δῷς αὐτά κατορυξαι, ἐκπεμψον δε τον υίον ὡς καλλιστα ἀπ' αυτων' κατασκευασασα ἐπι τὴν στρατιων ἀπὸ δε τῶν λοιπῶν κτῶ και σαυτῆ και τῷ ἀνδρι καὶ ταῖς θυγατρασε και τοῖς υιοῖς ὅ τι κεκτημενοι καὶ ποσμησεσθε καλλισν και δόιον τὸν αιωνα διαξετε εἰς δε τὴν γην, ἐφη, ἀρκειτω τὰ σωματα, δταν ἔκαστος τελευτηση κατακρυπτειν.

4 'Ο μέν ταῦτ' είπων παρηλαίνεν & δ' Αρμένιος συμπρουπεμπε και οι άλλοι πάντες άνθρωποι, ἀνακαλούντες τον ευεργέτην, τον άνδρα τον
άγαθον και τουτ' εποίουν, δως εκ τῆς χωρας απήν
συναπιστείλε δ' αὐτῷ & Αρμένιος και στρατιάν
πλειώνα, ὡς εἰρηνης οίκοι οῦσης

5 ()ύτω δη<sup>1</sup> ο Κυρος άπησι πεχρηματισμένος ούχ & δλαβε μονον χρηματα, άλλα πολυ πλειονα τουτων ήτοιμασμένος δια τον τροπον, ώστε λαμ-

Βάνειν έπότε δέοιτο.

Lagrations 2D, E3-1 Automo v. hodovno F Z 14 Mr.S. most hald , F Hug

their joy at the restoration of peace, came forth to meet him, each one carrying or bringing whatever he had of value. And their king did not disapprove, for he thought that Cyrus would thus be all the better pleased at receiving honour from all. And finally also the queen with her daughters and her younger son came up to him bringing not only the money which before Cyrus had refused to take, but

other gifts as well.

3. And when he saw it Cyrus said "You shall not make me go about doing good for pay No, good queen, take back home with you this money which you bring, and do not give it to the king again to bury, but with it get your son as fine an out fit as possible and send him to the army, and with what is left get both for yourself and your husband, your daughters and your sons, anything the possession of which will enable you to adorn yourselves more handsonicly and spend your days more happily. But let it suffice, he added, "to bury in the carth only our bodies, when the end shall come to each."

4 Thus he spoke and rode past her. And the king of Armenia escorted him on his way, as did all the rest of the people, proclaiming him again and again their benefactor, their vacant hero. And this they continued to do unto he had quitted their borders. And as there was now peace at home, the king increased the contingent of troops that he sent with

him.

5. Thus Cyrus departed, not only enriched with the ready money that he had received, but also having secured by his conduct far larger funds in reserve, to draw upon in time of need.

Καὶ τότε μὲν ἐστρατοπεδεύσατο ἐν τοῖς μεθορίοις. τῆ δ΄ ὑστεραία τὸ μεν στράτευμα καὶ τὰ χρήματα ἔπεμψε πρὸς Κυαξαρην ὁ δὲ πλησίου ἢν, ῶσπερ ἔφησεν αὐτὸς δὲ σὺν Τυγράνη καὶ Περσῶν τοῖς ἀρίστοις ἐθηρα ὅπουπερ ἐπι-

τυγχάνοιεν θηρίοις και ηθφραίνετο.

6. Έπει δ' άφίκετο είς Μήδους, τῶν χρημάτων εδωκε τοῖς αὐτοῦ ταξιάρχοις ὅσα εδοκει ἐκάστφ ἰκανὰ εἰναι, ὅπως καὶ ἐκείνοι ἔχοιεν τιμῶν, εἴ τινας ἄγαιντο τῶν ὑφ' ἐαυτούς ἐνόμιζε γάρ, εἰ ἔκαστος τὸ μέρος ἀξιέπαινον ποιήσειε, τὸ ὅλον αὐτὰ καλῶς ἔχειν. καὶ αὐτός δὲ ὅ τι που καλὸν ἔδοι ὁνὶ εἰς στρατιάν, ταῦτα κτωμενος διεδωρεῖτο τοῖς ἀεὶ ἀξιωτάτοις, νομίζων ὅ τι καλὸν κάγαθὸν ἔχοι τὸ στράτευμα, τούτοις ἄπασιν αὐτὸς κεκοσμήσθαι.

7. 'Ηνίκα δὲ αὐτοῖς διεδίδου ὧν ἔλαβεν, ἔλεξεν δδὲ τως εἰς τὸ μέσου τῶν ταξιάρχων καὶ λοχαγῶν καὶ πάντων ὅσους ἐτίμα "Ανδρες φίλοι, ὅοκεῖ ἡμὶν εὐφροσύνη τις νῶν παρεῖναι, καὶ ὅτι εὐπορια τις προσγεγένηται καὶ ὅτι ἔχομεν ἀφ' ὧν τιμᾶν ἔξομεν οῦς ἐν βουλώμεθα καὶ τιμᾶσθαι ὡς ἀν ἔκαστος ἄξιος ἢ. 8. πάντως δὴ ἀναμμνησκώμεθα τὰ ποῖ ἄττ ἔργα τούτων τῶν ἀγαθῶν ἐστιν αἴτια σκοπούμενοι γὰρ εἰρήσετε τὸ τε ἀγρυπνῆσαι ὅπου ἔδει καὶ το πονῆσαι καὶ τὸ σπεῦσαι καὶ τὸ μὴ εἶξαι τοῖς πολεμίοις. οῦτως οῦν χρὴ

<sup>1</sup> to Hug, Breitenbach; not in MSS, or most Edd.

## CYROPAEDIA, III EL 4-8

That night he encamped upon the frontier, and the next day he sent the army and the money to Cyazares, for he was near by, as he had promued to be But Cyrus himself went bunting with I granes and the best of his Persians, wherever they came across game, and he was deaglited with the sport.

6 Now when he came back to Media he gave to sewards each of his captains as much of the money as he for the thought sufficient, so that they in turn might be able to reward any of the men under them with whose conduct they were pleased, for he thought that if each one made his division worthy of commendation, he would find the whole amon in fine condition. And whenever he himself any anywhere anything ealeulated to improve his army, he always procured it and distributed it in presents from time to time among the most deserving for he thought that everything that his army had that was beautiful and fine was an adornment to himself

7. And when he was about to distribute a portion of what he had received he took his place in the midst of the captains, lieutenants, and all whom he was about to reward, and spoke to this effect. "My friends, there seems now to be a kind of gladness in our hearts, both because some degree of prosperity has come to us and because we have the means of rewarding those whom we will and of receiving rewards, each according to his deserts. 6. But let us be sure to remember to what kind of conduct these blessings are due, for if you will consider, you will find that it is this-watching when occasion demanded, undergoing toil, making due haste, and never yielding to the enemy. Accordingly, we must

καί το λωπάν ἄνδρας άγαθούς είναι, γυγνώσκοντας ότι τὰς μεγαλας ήδουας και τάγαθά τὰ μεγαλα ή женды нас ή картеріа как об èв тф насрф жовов

Ral RIVÔUVOI WADEYOVTAI

9 Κατανούν δε ο Κύρος ώς εδ μέν αυτφ είχον та вырата об втратійтах прос то бихаввах отративникове тогове фереи, ей бі тас финас прос то катафроней тын подербым, еписторионес ה אמשי דב אףספ קצטידם דה לפטדשי לבחפדם סאאσει, και προς το πειθεσθαι δέ τοίς άρχουσιν выра мантах ей маревненавреност, вк тонтын οθν έπεθυμει τι ήδη τών προς τους πολεμιους πραττειν, γιγνώσκων ότι έν τῷ μέλλειν πολλάκις той бруоны как тре какре жаранкенте ак-LOLOUTAL TE.

10 Eri & open bei hilarinus exames, en ale derrymentorro, robbol nal eniphorus elyon προς άλληλους τών στρατιωτών, και τούτων ! EVERA ELEGICAL AUTOUR EBULLATO AT THE WORKHAM ώς ταχιστα, είδως ότι οι ποινοι πινδινοι φιλοφρόνως ποιούσεν έγειν τους συμμαχούς προς באאחאסטין, המו סטהדיו לף דסטדים מטדב דסוף לף δπλοις ποσμουμένοιε φθονούσιν ούτε τοίε δαξης idientrois, alla pallor sai irairobei sai denaζονται οι τοιούτοι τους όμοιους, νομίζοντες συν-

εργους αύτους του κοινού αγαθού είναι

11 Οδτω δή πρώτον μέν έξωπλισε την στρατιάν και κατέταξεν ώς έδυνατο καλλιστά τε καί άριστα, έπειτα δέ συνεκάλεσε μυριαρχούς καλ γιλιαργούς και ταξιάργους και λοχαγούς. σύτοι

receme Breitenbach, later Edd., ruebe ny, Dindorf, Bauppe : refray \$1 S.

## CYROPARDIA, III iil 8-11

in future also be brave men, knowing that obedience, perseverance, and the endurance of toil and danger at the critical time bring the great pleasures and the

great blessings."

9. Cyrus now saw that his soldiers were in good cyrus physical condition to endure the fatigue of military that of service, that their hearts were disposed to regard the the country's enemy with contempt, that they were skilled each in the exercise adapted to his kind of amour, and that they were all well disciplined to obey the officers, accordingly, he was eager to undertake some move against the enemy at once, for he knew that generals often find some even of their best had plans brought to maught through Jelay

10 And he further observed that, because they were so enger to excel in those excresses in watch they yied with one another, many of the modiers were even tenlous of one another, for this reason also he wished to lead them into the enemy's country as soon as possible. For he knew that common dangers make comrades kindly disposed toward one another, and that in the midst of such dangers there is no realousy of those who wear decorations on their armour or of those who are atriving for glory, on the contrary, soldiers praise and love their fellows even more, because they recognise in them co-workers for the common good.

11 Accordingly, he first completely armed his Reposes forces and marshalled them in the best and most to take the (mposing order possible, then he called together the afferdance

generals, colonels, captains, and heutenants, for

γάρ ἀπολελυμένοι ήσαν τοῦ καταλέγεσθαι ἐν τοῖς τακτικοῖς ἀριθμοῖς, καὶ ὁπότε δέοι ἡ ὑπακούειν τῷ στρατηγῷ ἡ παραγγέλλειν τι, οὐδ΄ ὡς οὐδὰν ἀναρχον κατελείπετο, ἀλλὰ δωδεκαδάρχοις καὶ ἐξαδαρχοις πάντα τὰ καταλειπόμενα διεκοσμεῖτο.

12. Έπεὶ δὲ συνῆλθον οἱ ἐπικαίριοι, παράγων αὐτοὺς ἐπεδείκνυ τε αὐτοῖς τὰ καλῶς ἔχαντα καὶ ἐδίδασκεν ἢ ἔκαστον ἰσχυρὸν ἢν τῶν συμμαχικῶν, ἐπει δὰ κὰκεινους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τι, εἰπεν αὐτοῖς νῦν μέν ἀπιέναι ἐπὶ τὰς τάξεις και διδάσκειν ἔκαστον τοὺς ἐαυτοῦ ἄπερ αὐτὸς ἐκείνους, και πειράσθαι αὐτους ἐπιθυμίαν ἐμβαλεῖν πὰσι τοῦ στρατεύεσθαι, ὅπως εὐθυμότατα πάντες ἐξορμῷντο, παρφ δε πρεῖναι ἐπι τὰς Κυαξαρου θυρας. 13. τότε μέν δη ἀπιοντες οὕτω πάντες ἐποίουν. τῆ δὶ ὑστεραια ἄμα τῷ ἡμέρα παρῆσαν οἱ ἐπικαίριοι ἐπὶ θύραις συν τούτοις οὐν ὁ Κῦρος εἰσελθὼν πρὸς τὸν Κυαξάρην ῆρχετο λόγου τοιοῦδε.

Οίδα μέν, έφη, δ Κυαξάρη, δτι & μέλλω λέγειν σοι πάλαι δοκεί σύδἐν ήττον ή ήμιν· άλλ' Ισως αἰσχύνει λέγειν αὐτά, μὴ δοκῆς άχθομενος δτι τρέφεις ήμὰς ἐξόδου μεμνήσθαι. 14. ἐπεὶ οὖυ σὰ σωπῆς, ἐγὰ λέξω και ὑπὲρ σοῦ και ὑπὲρ ἡμῶν.

<sup>&</sup>quot; of descalate are I terally "the most timely," " the most important," " the chief officers". It is consistently removed by "staff-officers" to this translation, though the word may

## CYROPARDIA, III. id. 11-14

these had been exempted from enrolment in the lines of the regular battalions, and even when it was necessary for any of them to report to the commander in-chief or to transmit any order, no part of the army was left without a commonling officer, for the sergeants and cornorals kept in proper order the divisions from which the superior officers had gone

12 And when the staff-officers, had come together, he conducted them mong the ranks showed them in what good order everything was and pointed out to them the special strength of each contangent of the auxiliaries. And when he had foled them with an eager desire for immediate action, he hade them then go to their own several divisions and tell their men what he had told them and try to mapire in them all a desire to begin the campaign, for he wished them all to start out in the best of spirits, and early in the morning they were to meet him at Cyaxares z gates, 13 Therespon they all went their was and proceeded so to do. At daybreak on the following day the staff-officers presented themselves at the gates of the king. So Cyrus went in with them to Cyanares and began to speak as follows:

"I am sure, Cyanares, said he "that you have Helayshia this long time been thinking no less than we of the bases proposition that I am going to lay before you, but per saps you besitate to brunch the subject for fear it should be thought that you speak of an expedition from here because you are embarrassed at having to maintain us. 14 Therefore, since you do not say anything, I will speak both for you and for ourselves.

be applied to all who are in authority, whether military or mival.

#### KENOPHON

ήμεν γλο δοκεί πάσιν, ένείνερ παρεσκευασμεθα, μή έπειδαν εμβαλωσιν οι πολέμιοι είς την σην χωραν, τοτε μαχεσθαι, μηδ έν τῆ φιλια καθη μενους ήμας υπομένειν, άλλ' ίξναι ώς ταχιστα είς την πολεμιαν. 15, νύν μέν γαρ έν τῆ σῆ χωρα δυτες πολλα τῶν σῶν σινυμεθα ἄκοντες - ἡν δ' είς την πολεμιαν εωμέν, τὰ έκωνων κακώς ποιησομεν

ρδόμενος

16 Επειτα νύν μέν συ ήμας τρέφεις πολλά Важания, пр в вкотратеноминва, дрежошева вк тос тобешие 17. бег ве ег пен петом тос файн в authores fuebber elvas deel A deflate. lawe to dodaktorator for aspertor por be loos utr excises footes, he to exclude impressures he to eig тин вкимин сонтее внантошен автист Каза ва ήμειε δυτες μαγουμέθα, ήν το ένθαδο έπιουτας autour beyonded for to be factious lover the mayor ourantemer 18. Note pertol queis Betτιοσι και έρρωμενεστεραις ταίς ψυγαίς τών στρα τιωτών γρησομεθα ήν ίωμεν έπε τους έγθρους καξ un deperter opar borning tour moderage mode Of Karring makker open destinautes, fran drovswaw are of dollowerse unagoner abrove sizes καθημένοι, άλλ' έπει αιαθανομέθα προστάντας. фивичире́у та во́тоіс їз' ис тахіота обрибирея, как обя анационня бых до й бритера умра κακώται, άλλα φθανοντές ήδη δησύμεν την έπεινων you. 19 sairos, ton, et il exelvous ues doBepurtpour voincours, hung & aurous dappaleurspous, πολύ τουτο ήμεν εγω πλεονέπτημα νομιζω καί τον κινόυνου ούτως ήμες μεν έλαττω λογιζομας, Tois de malaniais naile. Make yas nakkar, ant à 276

## CYROPAEDIA, III ill. 14: 19

We are all agreed that, inasmuch as we are quita ready it is best not to sit down here in a friendly country and wait till the enemy have invaded your territory before we begin to fight, but to go as quickly as possible into the enemy a country 15 hor now, while we are in your country, we do your people's property much injury qu'te against our will but if we go into the enemy a country, we

shan do injury to their with all our hearts

16. " In the second place, you support us now at great expense, whereas, if we take the field, we shall get our support from the enemy a country 17 And then again if we were like y to be in any greater danger there than here, we should, perhaps have to choose the safer course. But their numbers will be the same, whether we wait here or whether we go and meet them in their own territory. And our numbers in the fight will be just the same, whether we engage them as they come bither or whether we go against them to join buttle. 18 We shall however find the courage of our soldiers much better and stronger, if we assume the offensive and show that we are not unwilling to face the for, and they will be much more afraid of us, when they hear that we do not ut down at home and cower in fear of them. but that, when we hear that they are coming we advance to meet them to join battle as soon as possible, and do not wait until our country is ravaged, but take the initiative and devastate theirs. 19 And surely, he added, "if we make them more afraid and ourselves more courageous, I think it would be a great gain to us and it would, as I reckon it, lessen the danger under such circumstances for us and mercase it for the enemy. And my (ather

πατήρ ἀεὶ λέγει καὶ σὺ φής καὶ οἱ άλλαι δὲ πάν. τες όμολογούσιν, ὡς αἱ μάχαι κρίνουται μάλλου

ταίς ψυχαίς ή ταίς των σωμάτων δώμαις.

20. Ό μεν ούτως είπε Κυαξάρης δε άπεκρίνατο, 'Αλλ' όπως μέν, & Κύρε και οι άλλοι Πέρσαι, έγὰ άχθομαι ύμας τρέφων μηδ' ύπουοείτε τα γε μένται ιέναι είς την πολεμίαν ήδη και έμοι δοκεί βέλτιον είναι πρός παυτα.

Επελ τοίνυν, έφη ὁ Κύρος, όμογνωμονούμεν, συσκευαζώμεθα καλ ήν τὰ τῶν θεῶν ἡμῖν θᾶττου

συγκαταινή, έξίωμεν ώς τάχιστα.

21 Εκ τούτου τοῖς μὲυ στρατιώταις εἶπου συσκευάζεσθαις ὁ δὲ Κύρος ἔθυς πρώτου μὲυ Διὶ βασιλεῖ, ἔπειτα δὶ και τοῖς ἄλλοις θεοῖς, οὺς ἢτεῖτο ἶλεως καὶ εὐμεωῖς ὅντας ἡγεμόνας γενέσθαι τἢ στρατιὰ καὶ παραστάτας ἀγαθους καὶ συμμάχους καὶ συμβούλους τῶν ἀγαθῶν. 22, συμπαρεκάλει δὲ καὶ ἡρωας γῆς Μηδιας οἰκήτορας καὶ κηδεμόνας.

Έπει δ' ἐκαλλιέρησε τε καὶ ἀθρόου ἢυ αὐτῷ τὸ στράτευμα πρὸς τοῖς ὁρίοις, τότε δὴ οἰωνοῖς χρησάμευος αἰσίοις ἐνέβαλεν εἰς τὴν πολεμίαυ ἐπεὶ δὲ ταχιστα διέβη τὰ ὅρια, ἐκεῖ αὐ καὶ Γῆν ἱλάσκετο χυαῖς καὶ θεοὺς θυσίαις καὶ ἤρωας 'Ασσυρίας οἰκήτορας ηὑμενίζετο. ταῦτα δὲ ποιήσας αὐθις Διὶ πατροφο ἔθυε, καὶ εἴ τις ἄλλος θεῶν ἀνεφαινετο, οὐδενὸς ἡμέλει.

23. Έπελ δε καλώς ταύτα είχεν, εὐθύς τοὺς μεν πεζούς προαγαγόντες οὐ πολλήν όδον έστρατο278

## CYROPAEDIA, III. iii. 19-13

always says, and so do you, and all the rest agree, that battles are decided more by men s souls than by

the strength of their bodies."

20. Thus he spoke, and Cyarares answered "Do Cyarares not let yourselves imagine, Cyrus and the rest of you Persians, that I am embarrassed at having to support you. As for invading the enemy's country at once, however, I too consider that the better plan from every point of view."

"We, I then," said Cyrus, "since we are agreed, let us make ready and, as soon as ever the gods give us their sanction, let us march out without a moment s

delay '

21 Hereupon they gave the soldiers the word to make ready to break camp. And Cyrus proceeded to sacrifice first to bovereign Zeus and then to the rest of the gods, and he besought them to lead his army with their grace and favour and to be their mighty defenders and helpers and counsellors for the common good. 22 And he called also upon the heroes who dwelt in Media and were its guardians.

And when the sacrifice was found to be favourable cyros and his army was assembled at the frontier, then have a smid favourable auspices he crossed into the enemy's country. And as soon as he had crossed the boundary, there again he made propitatory offerings to Earth with libations and sought with sacrifices to win the favour of the gods and heroes that dwelt in Assyria. And when he had done this he sacrificed again to Zeus, the god of his fathers, and of the other divinities that were brought to his attention he neglected not one.

23. And when these rites were duly performed, they at once led the infantry forward a short distance

πεδεύοντο, τοῦς δ' ἔπποις καταδρομήν ποιησάμενος περιεβάλοντα παλλήν και παντοίαν λειαν. και τὸ λοιπον δὲ μεταστρατοπεδευόμενοι και ἔχοντες ἄφθονα τἀπιτήδεια και δησώντες την χωραν ἀνέμενον τοὺς πολεμίους.

24 'Ηνικά δε προσιόντες ελέγοντο ούκετι δέχ' ήμερον όδον άπεχειν, τότε δή ό Κύρος λέγει, 'Ω Κυαξάρη, όρα δή άπανταν και μητε τοις πολεμίος δοκείν μήτε τοις ήμετέροις φοβουμένους μή άντιπροσιέναι, άλλά δήλοι ώμεν δτι ούκ άκουτες

μαγούμεθα.

35. Έπεὶ δὲ ταῦτα συνέδοξε τῷ Κυαξάρη, οῦτω δη συντεταγμενοι προήσαν τοσούτον καθ ἡμέραν δαου ἐδόκει αὐτοῖε καλῶς ἔχειν. καὶ δεῖπνου μεν ἀεὶ κατὰ φῶς ἐποιουντο, πυρὰ δὲ νύκτωρ οὐκ ἔκαον ἐν τῷ στρατοπεδφ' ἔμπροσθεν μεντοι τοῦ στρατοπεδου ἔκαον, ὅπως αρῶευ μέν εἶ τινες νυκτος προσιοιεν δια τὸ πῦρ, μη ορῷυντο δ' ὑπο τῶν προσιοντων. πολλάκις δε καὶ ὁπισθεν τοῦ στρατοπέδου ἐπυρπόλουν ἀπατης ἔνεκα τῶν πολεμίων. ὡστ ἐστιν ότε και κατασκοποι ἐνεκαπτον εἰς τὰς προφυλακάς αὐτῶν, δια το ὁπισθεν τὰ πυρὰ εἶναι ἔτι προσω ' τοῦ στρατοπέδου οἰομενοι εἶναι.

26. Οι μέν ούν Ασσυριοι και οί σύν αὐτοῖς, ἐπεὶ ήδη έγγὺς ἀλλήλων τὰ στρατευματα έγίγνετα, τάφρον περιεβαλοντα, ὅπερ και νῦν ἔτι ποιοῦσιν οι βάρβαροι βασιλεῖς, ὁπου ἀν στρατοπεδεύωνται, ταφρον περιβαλλονται εὐπετῶς διὰ τὴν πολυχειριαν Ισασι γὰρ ὅτι ἰππικον στρά-

I weden z. Dividef, Beartenlach, Marchant, vippe zy, Gemoli (far from).

### CYROPARDIA, III. Mi. 22 26

and pitched camp, while with the cavalry they made a raid and got possession of a large quantity of every sort of booty And thenceforward they shifted their camp from time to time, kept provisions supplied in abundance, and ravaged the country,

while they awaited the enemy a approach.

24 And when rumours came that the enemy were advancing and no longer ten days march away, then Cyrus said " Now Cyaxares, is the time for us to go to meet them and not to let either the enemy or our own men suppose that we fail to advance against them out of fear, but let us make it clear that

we are not going to fight against our will."

25 As Cyarares agreed to this, they advanced Crewand in battle order each day as far as they thought free proper Their dinner they always prepared by the los day aght, and at night they never highled a fire in camp. They did, however, keep fres burning in front of the camp in order that if any one approached In the dark, they might see him by the light of the fire but not be seen. And frequently also they kept fires burning in the rear of the camp for the purpose of deceiving the enemy, and so sometimes the enemy a scouts fell into the hands of the pickets; for because the fires were behind, they supposed themselves to be still far in front of the camp.

26. Then, when the two armies were near each a bertarian other, the Amyrians and their allies drew a ditch mount around their camp, as even to this day the barbarian kings do whenever they go into camp, and they throw up such entrenchments with ease because of the multitude of hands at their command. They take this precaution because they know that cavalry

τευμα έν ευπτί ταραχώδές έστι καὶ δύσχρηστον άλλως τε καὶ βάρβαρου. 27 πεποδισμένους γάρ έχουσι τοὺς ἵππους έπὶ ταῖς φάτυαις, καὶ εἴ τις έπ' αὐτοὺς ἴοι, ἔργου μὲν νυκτος λῦσαι ἵππους, ἔργου δε χαλινωσαι, ἔργου δ' ἐπισάξαι, ἔργου δε βωρακισασθαι, ἀναβαντας δ' ἐφ' ἵππων ἐλάσαι διά στρατοπέδου παντάπασιν ἀδύνατον τουτων δὴ ἔνεκα παυτων καὶ οἱ άλλο, καὶ ἐκείνοι τὰ ἐρύματα περιβάλλονται, καὶ ἄμα αὐτοῖς δοκεῖ τὸ ἐν ἐχυρφ εἰναι ἔξουσιαν παρεχειν ὅταν βούλωνται μάχεσθαι.

3h. Τοιαύτα μέν δή ποιούντες έγγύς άλλήλων δγίγνοντο, έπει δε προαιόντες άπείχον δσον παρασάγγην, οι μέν 'Ασσυριοι ούτως εστρατοπεδευοντο ώσπερ εξρηται, έν περιτεταφρευμένω μεν παταφανεί δε, ο δε Κύρος ώς εδύνατο έν άφανεστατω, κωμας τε και γηλόφους επιπροσθεν ποιησαμενός, νομιζων παντα τὰ πολέμια εξαίφνης όρωμενα φοβερωτερα τοις έναντίοις είναι και έκεινην μέν την νυκτα ώσπερ έπρεπε προφυ-

λακάς ποιησαμενοι έκατεροι έκοιμήθησαν.

29 Τἢ δ' υστεραία ο μεν Ασσυριος καὶ ο Κροισσος καὶ οἱ ἄλλοι ἡγεμονες ανέπαυον τὰ στρατεύματα ἐν τῷ ἐχυρῷ Κύρος δὶ και Κυαξάρης αννταξάμενοι περιέμενου, ως εἰ προσίσιεν οἱ πολέμιοι, μαχούμενοι ως δὲ δῆλον ἐγένετο δτι οὐκ εξίσιεν οἱ πολέμιοι ἐκ τοῦ ἐρύματος οὐδὰ μάχην ποιήσουντο ἐν ταύτη τἢ ἡμέρα, ὁ μὰν Κυαξάρης καλέσας τὸν Κύρον καὶ τῶν ἄλλων τους ἐπικαιρίσυς ἐλεξε τοιάδε: 30. Δοκεῖ μοι, ἔφη, ὡ ἄνδρες, ώσπερ τυγχανομεν συντε-

## · CYROPAEDIA, III iii. 26-30

troops—especially barbarian cavalry—are at night prone to confusion and hard to manage. 27. For they keep their horses hobbled at the mangers, and if any enemy should make an attack, it is a difficult task to loose the horses in the darkness, it is difficult to bridle them, difficult to saidle them, difficult to put on a coat of mail, and utterly impossible to mount and ride through camp. For all these reasons and also because they think that if they are behind fortifications they are in a position to choose their time for fighting, the Assyrians and the rest of the barbarians throw up breastworks.

28. With such tactics the sinues were approaching each other, but when, as they advanced, they were only about a parasang apart, the Assyrians encamped in the manner described in a place surrounded, indeed, by a ditch, but open to view. Cyrus, on the other hand, encamped in a place as much out of eight as possible, keeping under cover behind the hills and villages, for he thought that if all one a equipment for war flashes suddenly into view, it inspires more terror in the enemy. And that night each side stationed advance guards, as was proper,

and went to rest.

29. And on the following that the Assyrian king Cymanad and Croesus and the other commanders let their against troops rest within the entrenchments, but Cyrus altack and Cyaxares awaited them in battle array, ready to fight if the enemy should come on. But when it was evident that the enemy would not come out from behind their breastworks nor accept battle that day, Cyaxares called Cyrus and the staff officers besides and spoke as follows: 30. "Men," said he, "I propose to march up to those fellows' breast-

ταγμένοι ούτως ιέναι πρός το έρυμα των άνδρων και δηλούν ότι θέλομεν μαχεσθαι, ούτω γάρ, έφη, έαν μη άντεπεξιωσιν έκεινοι, οί μεν ημέτεροι μάλλον θαρρησαντες άνίασιν, οί πολέμιοι δέ την τόλμαν ίδοντες ημών μάλλον φοβησονται.

31. Τούτο μέν ούτως έδοκει, ὁ δὲ Κύρος, Μηδαμώς, έφη, πρός τών θεών, ώ Κυαξάρη, ούτω ποιήσωμεν. εί γαρ ήδη έκφανέντες πορευσόμεθα, ως συ κελεύεις, νύν τε προσιοντας ήμας οί πολέμιοι θεάσονται ούδεν φοβούμενοι, είδότες δτε έν μαφαλεί είσε του μηδεν παθείν, έπειδάν τε μηδέν ποιήσαντες άπιωμεν, παλιν καθορώντες ήμων το πληθος πολυ ενδεεστερον του έσυτων καταφρονησουσι, και αύριον έξιασι πολύ έρρωμενεστεραίς ταις γνώμαις 32 κύν δ', έφη, είδατος μέν ότι παρεσμέν, ούχ όρωντος δε ήμας, εὐ τοῦτο ἐπίστω, ου καταφρονοῦσιν, ἀλλά φρον-τίζουσε τι ποτε τοῦτ' ἐστι, και διαλεγόμενοι περί ήμων έγωδ' ότι ούδεν παυουται. όταν δ έξιωσι, τοτε δεί αύτοις άμα φανερούς το ήμας γενέσθαι και ίτραι εύθυς ομόσε, είληφοτας αύτους ένθα πάλαι έβουλομεθα.

33 Λεξαντος δ΄ ούτω Κύρου συνέδοξε ταύτα και Κυαξαρη και τοίς άλλοις, και τότε μέν δειπνοποιησύμενοι και φυλακάς καταστησάμενοι και πυρά πολλά πρός των φυλακών καύσαντες

έκοιμηθησαν.

34 Τη δ΄ ύστεραία πρώ Κύρος μεν έστεφανωμένος έθυε, παρηγγείλε δε και τοις άλλοις όμοτίμοις έστεφασωμένοις προς τὰ ἰερά παρείναι.

<sup>&#</sup>x27; postformes Dindorf, most Edd., postformers MSS., Sanppt.

### CYROPAEDIA, III iii. 30-34

works, drawn up just as we are now, and show them that we are eager to fight. For," said he, "if we do that and they do not come out against us, our men will come back to camp more full of courage, and the enemy seeing our damag will be more

frightened

31 Such was his proposal, But Cyrus said "No, by the gods, Cyaxares, let us not do that, never! For if we march out and show ourselves, as you suggest, the enemy will see us marching up but will have no fear, for they know that they are secure against any injury , and when we withdraw without having accomplished anything, they will furthermore see that our numbers are inferior to their own and despise us, and to-morrow they will come out with much stouter hearts. 32. But as matters stand now," said he, "as they know that we are here but do not see us, you may be sure that they do not despite us but inquire anxiously what in the world this means, and I am positive that they are talking about us all the time. But when they come out, then we must show ourselves and at once engage them hand to hand, when we shall have them where we have long since been wishing to have them "

33. When Cyrus had thus spoken, Cyaxares and the rest agreed with him. And then, when they had dired and stationed their sentinels and lighted many fires in front of the outposts, they went to rest.

34 Early on the following day Cyrus cruwned Cyrus offers himself with a garland and prepared to sacrifice, and and exherts sent word to the rest of the peers to attend the the peers

#### KENOPHON

έπει δε τέλος είχεν ή θυσία, συγκαλέσας αὐτούς Ελεξεν "Ανδρες, οι μέν θεοι, ώς οι τε μάντεις φασί και έμοι συνδοκεί, μαχην τ' έσεσθαι προαγγάλλουσι και νικην διδοασι και σωτηρίαν ύπισχνούνται έν τοις ιεροίς. 35. έγω δε ύμιν μέν παριινών ποιους τινάς χρή είναι έν τώ τοιώδε κάν αισχυνοιμην άν οίδα γάρ ύμας ταύτα έπισταμένους και μεμελετηκότας και ακούοντας διά τέλους [οίαπερ έγω], ώστε κάν άλλους είκοτως άν διδασκοιτε ταδε δε εί μή τυγχάνετε κατανενοηκότες, άκουσατε:

36 Οθς γαρ νεωστι συμμάχους τε έχομεν καί πειρωμεθα ήμιν αυτοίς όμοιους ποιείν, τού-Tous de fluis dei unoucumment et ole re έτρεφόμεθα ύπο Κυαξαρου, ά τε ήσκούμεν, έφ' й те актой жаракевдукация, бу те бациров йктаушистая Ефарак бийк Ерепвая. 37. как τούτο δ' αύτούς ύπομεμεησκετε ότι ήδε ή ήμερα Beifer in Tractor later after in yap av όθεμαθείς άνθρωνοι γενωνται, ούδεν θαυμαστόν εί τενες αύτων και του υπομεμινήσκουτος δεοευτο, άλλ άγαπητον εί και έξ υποβολής δυναιντο άνδρες αγαθοι είναι. 38. και ταυτα μέντοι πράττοντες άμα και ύμων αυτών πειραν ληψεσθε. ο μεν γάρ δυναμενος έν τῷ τοιφός καὶ άλλους Βελτίους ποιείν είκοτως αν ήδη και έαυτψ συνει. δείη τελέως ώγαθος ανηρ ών, ο δε την τούτων ύπόμνησα αύτος μονος έχων και τουτ' άγαπών,

I for re Schneicher, Edd - force by , responsehouseur re b.

<sup>\*</sup> March dyn z. Durier Marchant free dyn y, Gemoli, some dyn z, omitted by Pantazales, bracketed by Hug, Brettenbach

## CYROPAEDIA, III iii. 34-38

service with chaplets on their heads. And when the sacrifice was concluded, Cyrus called them together and said. "Men, the gods amounce, as the soothsayers say and also as I interpret it, that there is to be a battle, through the omens of the sacrifice they grant us victory and promise us no loss. 35. Now I should be ashamed indeed to suggest to you how you ought to conduct yourselves at such a time, for I know that you understand what you have to do, that you have practised it, and have been continually hearing of it just as I have, so that you might properly even teach others. But if you happen not to have had this other matter called to

your attention, luten.

36 "Those whom we recently took as our comrades and whom we are trying to make like ourselvesthese men we must remind of the conditions on which we have been maintained by Cyazares, what we have been in trinning for, why we have invited them to join us, and what it is in which they said they would gladly be our rivals. 37 And remind them also that this day will prove what each one is worth. For when people are late in learning anything, it is not surprising that some of them actually need a monitor, and we may be content if they manage even with the help of a suggestion to prove themselves varient. 38. And in doing this, you will at the same time be getting a proof of vourselves also. For he who on such an occasion can make others more valuest would naturally also gain the consciousness that he is himself a thoroughly valuant man . he, on the other hand, who keeps all to himself the admonstrop to such conduct and rests satisfied with

είκοτως δυ ήμετελή αύτου νομίζοι. 39 τούτου δ΄ ένεκα ούκ έγω, έφη, αυτοίς λέγω, άλλ' ύμας κελεύω λέγειν, ίνα και δρέσκειν ύμιν πειρώνται: ύμεις γαρ και πλησιάζετε αυτοίς έκαστος τω έσυτου μέρει, εὐ δ' ἐπίστασθε ώς ἡν θαρρούντας τούτοις ύμας αύτους έπιδειανύητε, και τούτους και άλλους πολλούς οὐ λόγο άλλ' έργο θαρρείν διδάξετε, 40 τέλος είπεν απιουτας άρισταν έστεφανωμένους και σπουδάς ποιησαμένους ήκειν είς τὰς τάξεις αὐτοῖς στεφάνοις.

Επεί δ' άπηλθου, αύθις τούς ούραγούς προσεκάλεσε, καὶ τούτοις τοιαδε ένετέλλετο: 41. "Ανδρες Περσαι, ύμεις και των ομοτίμων γεγόνατε και επιλελεγμένοι έστε, οι δοκείτε τα μεν άλλα τοίς πρατίστοις όμοιοι είναι, τη δ' ήλικία καί φρονιμωτεροι, καὶ τοίνον χωραν έγετε οὐδὲν ήττον έντιμον των πρωτοστατών" ύμεις γάρ δπισθεν όντες τούς τ' άναθούς άν έφορώντες καὶ ἐπικελεύοντες αὐτοῖς ἔτι κρείττους ποιοίτε, καί εί τις μαλακίζοιτο, και τούτον όρωντες ούκ αν έπετρέποιτε ούτω. 42. συμφέρει δ' ύμζυ, είπερ το και άλλο, το νικάν και διά την ήλικίαν και διά τὸ βάρος τῆς στολής. Αν δ' ἄρα ὑμᾶς και οι ξυπροσθεν άνακαλούντες έπεσθαι παρεγγυώσεν, υπακούετε αυτοίς, και δπως μηδ' έν τούτω αύτων ήττηθήσεσθε, άντιπαρακελευόμενοι αύτοις θάττου Ανείσθαι επὶ τους πολεμίους.

<sup>1</sup> abrde Edd. . abrde MSS.

<sup>&</sup>lt;sup>2</sup> sperceveres Diudorf inter Edd., spectavile MSS.

A byelebu Stophanna, Edd., byelebe MSS.

## CYROPAEDIA, III. 19. 38-42

that might properly consider himself but half valuant. 39. The reason why I do not speak to them but bid you do so is that so they may try to please you, for you are in touch with them, each in his own division. And remember this, that if in their eyes you prove yourselves courageous, you will teach not only your compades but many others also, not by precept merely but by example, to be courageous" 40. In concluding, he told them to go with their chaplets on and take luncheon and when they had poured the libation to go, still wearing the chaplets, to their

posts.

And when they had gone away, he called in the He uthorta officers of the rear-guard and gave them the follow- rear guard ing matructions 41 "Men of Persta, you also shows have now taken your places among the peers, and you have been selected for your postuous because you are considered in every way equal to the bravest. and by virtue of your years even more discrect than they And so you occupy a place not at all less honourable than that of our front-rank men. For as you are behind, you can observe those who are valiant and by exhorting them make them still more valiant, and if any one should be inclined to hang back and you should see it, you would not permit it. 42. And because of your years and because of the weight of your armour it is more to your advantage than to any others that we should be victorious. And if those in front call to you and bid you follow, obey them and see that you be not outdone by them even in this respect but give them a counter cheer to lead on faster against the enemy Now go and

καὶ ἀπιόστες, ἔφη, ἀριστήσαντες καὶ ὑμεῖς ῆκετε σὺν τοίς άλλοις ἐστεφανωμένοι εἰς τὰς τάξεις.

43. Οί μεν δή άμφι Κύρον έν τουτοις ήσαν οί δε 'Ασσύριοι καλ δη ήριστηκότες έξησάν το θρασέως και παρετάττοντο έρρωμενώς παρέταττε δὲ αὐτοὺς αὐτὸς ὁ βασιλευς εφ' ἄρματος παρελαύνων καλ τοιάδε παρεκελεύετο 44 \*Ανδρες Accious, vir bei arboas anabods elvar più γάρ ύπερ του του ύμετέρου άγου καλ ύπερ 1 yns do h toure and oleur to ole troubyre, and υπέρ τηνναικών τε και τέκνων και περι πάντων ών πέπασθε άγαθών νικήσαντες μέν γάρ άπάντων τούτων ύμεις ώσπερ πρόσθεν κύριοι έσεσθεel δ' ήττηθησεσθε, εὐ ἴστε ότι παραδωσετε ταῦτα πάντα τοις πολεμίους. 45. άτε ουν νίκης έρωντες μένοντες μαχεσθε μώρον γαρ το κρατείν βουλομενους τά τυφλά του σωματος και άσπλα και άγειρα ταύτα έναντια τάττειν τοῖς πολεμίοις φευγοντας μώρος δε και εί τις ζήν βουλομανος devyer emigerpoin, elbing but of why vertilities σωζονται, οι δε φεύγοντες αποθυήσκουσι μαλλον των μενοντων μώρος δὶ και εἶ τις χρημάτων έπιθυμών ήτταν προσιεται, τίς γάρ ούκ οίδεν ότι οἱ μέν νικώντες τά τε έαυτών σωζουσι καὶ τά των ήττωμένων προσλαμβάνουσιν, οί δε ήττώμενοι άμα έαυτούς τε καὶ τὰ έαυτών πάντα άποβάλλουσεν:

<sup>1</sup> july z, Diadorf, Brestenbach, Marchant; west zym,

<sup>\*</sup> sai Hug : sai weel MSS., Dindorf , [sal weet] Breitenbach, Marchant, Gemoll.

### CYROPAEDIA, III iii 42-45

get your luncheon and then go with your chaplets on your heads with the others to your posts."

43. Thus Cyrus and his men were occupied, and the Assyrians, when they had lunched, came out boldly and bravely drew up in line. And the king in person rode along in his chariot and marshalled the lines and exhorted them as follows: 44. "Men of the kine Assyria, now is the time for you to be brave men, schools lib for the struggle now impending is one for your thousand lives, for the land in which you were born, for the homes in which you were bred, for your wives and children and all the blessings you empty. For if you are victorious, you will have possession of all that, as before, but if you are defeated, he well assured that you will surrender it all to the enemy 45. Therefore, as you desire victory, stand and fight, for . it would be fully for men who desire to win a battle to turn their backs and offer to the enemy the side of their body that is without eyes or hands or weapons; and any one who wishes to live would be a fool if he tried to run away, when he knows that it is the victors who save their lives, while those who try to run away are more likely to meet their death than those who stand their ground. And if any one desires wealth, he also is foolish if he submits to defeat. For who does not know that the victors not only save what is their own but take in addition the property of the vanquished, while the vanquished throw both themselves and all they have away?"

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40. Ό μέν δή 'Ασσυρίος έν τούτοις ήν. ό δὲ Κυαξαρής πέμπων προς του Κύρον έλεγεν ότι ήδη καιρός είη άγειν έτὶ τοὺς πολεμιους Εί γαρ νῶν, ἔφη, ἔτι ὁλίγοι είσιν οἱ ἔξω τοῦ ἐρύματος, ἐν ἢ ἄν προσίωμεν πολλοὶ ἔσονταιμή οῶν ἀναμείνωμεν ἔως ἄν πλείους ἡμῶν γένωνται ἀλλ' ἴωμεν ἔως ἔτι οἰομεθα εὐπετῶς ἀν αὐτῶν κρατήσαι.

47. 'Ο δ' αὐ Κύρος ἀπεκρινατο, 'Ω Κυαξάρη, εἰ μὴ ὑπὲρ ῆμισυ αὐτῶν ἐσονται οἱ ἡττηθεντες, εὐ ἐσθι ὅτι ἡμας μέν ἐροῦσι φοβουμένους το πλήθος τοῖς ὁλιγοις ἐπιχειρῆσαι, αὐτοὶ ὁἰ σὰ νομιοῦσιν ἡττῆσθαι, ἀλλ' ἄλλης σοι μαχης δεήσει, ἐν ἢ ἄμεινον ἀν ἐσως βουλευσαιντο ἡ νῦν βεβουλευται, παραδόντες ἐαυτοῦς ἡμῶν ταμιευσσθαι ὥσθ' ὁπο-

ous de Boulanada aires paredas.

48. Οί μεν δή άγγελοι ταῦτ' ἀκουσαυτες ψχοντο δε τούτω δε ήκε Χρυσαυτας ὁ Πέρσης και ἄλλοι τινὸς τῶν ὁμοτίμων αὐτομόλους ἄγοντες. και ὁ Κῦρος ὡσπερ εἰκὸς ήρωτα τοὺς αὐτομολους τὰ ἐκ τῶν πολεμιών οἱ δ΄ ἔλεγον ὅτι ἐξιοιέν τε ήδη συν τοῖς ὅπλοις καὶ παρατάττοι αυτοὺς αὐτος ὁ βασιλευς ἔξω Δυ καὶ παρακελευοιτο μέν ὅη τοῖς ἀει ἔξω οὐσι πολλιι τε και ἰσχυρα, ὡς ἔφασαν λεγειν τους ἀκούοντας.

49 Ένθα δή ὁ Χρυσάντας εἶνε, Τί δ', ἔφη, ὁ Κύρε, ει και σὰ συγκαλέσας ἔνε ἔτι ἔξεστι παρακελεύσαιο, εἰ δρα τι καὶ σὰ ἀμείνους ποιή-

BALS TOVE STPATINTES;

50. Καὶ ά Κύρος είπαν, "Ω Χρυσάντα, μηδέν

## CYROPARDIA, III. ili. 46-50

46. Thus the Assyrian was occupied, and Cyazares Cyazares sent to Cyrus to say that now was the time to advance upon the enemy "For, said he, "although those outside the fortifications are as yet but few, they will become many while we are advancing, let us therefore not wait until their numbers are more than our own, but let us go while yet we think we could defeat them easily."

47 "But, Cyazares," Cyrns answered, "If it is Cyrns not more than half of them that are defeated, you may rest assured that they will say that we attacked only a few because we were afraid of their main body, and they will maintain that they have not been defeated, the result will be that you will find another battle necessary, and then they may perhaps plan better than they have now in delivering themselves so completely to our disposal that we may fight as many or as few of them as we please.

48 The messengers received this answer and were gone. And at this juncture Chrysantas the Persian, and certain other peers came up with some deserters. And Cyrus as a matter of course asked the deserters what was going on among the enemy, and they said that the troops were already coming out under arms and that the king was out in person marshalling them and addressing them with many carriest words of exhortation as they came out in succession. So, they said, those reported who heard him

49 "How would it do, Cyrus. Chrysantas then The value saked, "for you to get your men together, too, while had to yet you may, and exhort them, and see if you also release might make your soldiers better men."

50. " Do not let the exhortations of the Assyrian

σε λυπούντων αι του 'Ασσυρίου παρακελεύσειςούδεμία γαρ έστιν ούτω καλή παραίνεσις ήτις
τούς μή όντας άγαθους αύθημερον άκουσαυτας
άγαθούς ποιήσει ούκ αν ούν τοξότας γε, ει μή
έμπροσθεν τοῦτο μεμελετηκότες είεν, ούδε μήν
άκοντιστάς, ούδε μήν ίππέας, άλλ' ούδε μήν τά
γε σωματα ίκανούς πονείν, ήν μή πρόσθεν ήσκηκότες ώσι.

51. Και ὁ Χρυσάντας εἶπεν, 'Αλλ' άρκεῖ τοι, δ Κύρε, ἤν τὰς ψυχάς αυτών ἀμεινονας παρα-

κελευσάμενος ποιησης.

Ή και δύναιτ άν, έφη ὁ Κύρος, εἰς λόγος βηθεὶς αυθημερου αίδούς μεν έμπλησαι τὰς ψυχὰς τῶν ἀκουόντων, ἡ ἀπὸ τῶν αἰσχρῶν κωλῦσαι, προτρέψαι δὲ ὡς χρη ἐπαίνου μὰν ἔνεκα πάντα μὰν πονον, πάντα δὲ κίνδυνον ὑποδυεσθαι, λαβεῖν δ΄ ἐν ταῖς γνωμαις βεβαιως τοῦτο ὡς αἰρετώτερον ἐστι μαχομένους ἀποθνησκειν μᾶλλον ἡ φείγοντας σώξεσθαι, δὰ ἀρ' οὐκ, ἔφη, εἰ μέλλουσι τοιαῦται διανοιαι ἔγγραφησεσθαι ἀνθρωποις καὶ ἔμμονοι ἔσεσβαι, πρῶτον μὲν νόμους ὑπάρξαι δεῖ τοιούτους δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἔλευθέριος ὁ βίος παρασκενασθησεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινὸς καὶ ἀβίωτος ὁ αἰων ἐπανακεισεται;

53. Επειτα διδασκάλους οίμαι δεί και αρχοντας έπι τούτοις γενέσθαι οί τινες δείξουσί τε όρθως και διδαξουσι και εθισύσι ταύτα δράν, έστ' άν άγγένηται αὐτοῖς τοὺς μέν ἀγαθους και εὐκεις εὐδαιμονεστάτους τῷ ὅντι νομίζειν, τοὺς

## CYROPAEDIA, III III. 50-53

trouble you in the least, Chrysantas," Cyrus answered; "for no speech of admonition can be so fine that it will all at once make those who hear it good men if they are not good already, it would surely not make archers good if they had not had previous practice in shooting; neither could it make lancers good, nor horsemen, it cannot even make men able to endure bodily labour, unless they have been trained to it before."

51 "But, Cyrus," answered Chrysantas, "it is really enough if you make their souls better with

your words of exhortation."

"Do you really think," returned Cyrus, "that one word spoken could all at once fill with a sense of honour the souls of those who hear, or keep them from actions that would be wrong, and convince them that for the sake of praise they must undergo every toil and every danger? Could it impress the ldea inde thly upon their minds that it is better to die in battle than to save one a life by rupning away? 52. And," he continued, " if such sentiments are to be imprinted on men's hearts and to be abiding, is it not necessary in the first place that laws be already in existence such that by them a life of freedom and honour shan be provided for the good, but that upon the had shall be imposed a life of humiliation and misery which would not be worth living?

53. "And then again, I think, there must be, in addition to the laws, teachers and officers to show them the right way, to teach them and accustom them to do as they are taught, until it becomes a part of their nature to consider the good and honourable men as really the most happy, and to look upon

de canode and disculsein adhautatour andersus invelodas, obra mas del diaredinas rove sideλοντας του άπε των πολεμιών φοβου την μά-Onoth appropriate mapageables. 34. et 36 voi lor-THE CIT HAYNE C'UE ORNOLL, OF O WORROL AND THE wadaine padquares ificratras, is route bushσεται τις απορραψφόησας παραχρήμα δυόρας Tokemegous moingras, maureur av pastor sin sat ma-Beir aus bilatus the personne ton de desportage doering. 55 feel from Idn, out An routous exievenes imporant ideother old bur by order was quir across forcourses, si un and buche topour REPORTER, of sal Mapaletypara abrois farade elous you clear nat smooth this burgoeade, he to жави врети вапритоги вы бол, в Хровинга, of the whiter he endeknooned horoce makes problem sie automyatian & rove anaibentone monataine δομα καλώς έσθεν είς μουσικήν.

56 Οι μεν ταύτα διελεγοντο. ὁ δὲ Κιαξιρης παλικ πεμπου έλεγεν ότι ἐξαμαρτανοι διατριβιών και οὐα άγων ώς τιιχιστα ἐπι τοις πολεμιους καὶ ὁ Κύρος απεκρινατο δη τότε τοἰς ἀγγελοις, Άλλ οῦ μεν Ιστω, ἔφη, ὅτι οῦπω οἰσιν ἔξω ὅσους δεῖτ και ταῦτα ἀπαγγέλλετα αὐτῷ ἐν ἄπασιν.

sping de, brei duerpy bones, dem fon,

57 Ταύτ είπων και προσευξαμένος τοῦς θεοῦς Εξήγε το στρατευμα. ὡς δ΄ Αρξατο άγειο, ἤδη <sup>1</sup> θαττου ήγείτο, οι δ΄ είπουτα εὐτιικτώς μεν διὰ

<sup>•</sup> Our Hug Brettenback, Marchant, Sv. 29 Svet 22 adef < co = Geneall, omitted by Dandorf.</p>

# CYROPAEDIA, III ill. 53-57

the had and the disreputable as the most wretched of all people. For such ought to be the feelings of those who are going to show the victory of training over fear in the presence of the enemy 54 But if, when soldiers are about to go armed into battle, when many forget even the lessons oft learned of old, if then any one by an oratorical flourish can then and there make men warlike, it would be the easiest thing under heaven both to learn and to teach the greatest virtue in the world 55 For even in the case of those whom we have kept and trained among ourselves, I, for my part, should not trust even them to be steadfast, if | did not see you also before me, who will be an example to them of what they ought to be and who will be able to prompt them if they firget anything But I should be surprised, Chrysantas, if a word well spoken would help those wholly antrained in excellence to the attainment of manly worth any more than a song weil sung would help those untrained in music to high attainments in music."

56 Thus they conversed. And again Cvanares sent Oysases to Cyrus to say that he was making a serious matake design to delay instead of leading as soon as possible against the enemy. And then Cyrus answered the measest-gers saying. "Very well, but I want him to know that there are not yet as many of them outside the breastworks as we ought to have, and tell him this in the presence of all. Nevertheless, since he thinks

best, I was lead on at once "

57 When he had said thus, he prayed to the gods The charge and led out his army. And as soon as he largen to present advance, he led on at a double-quick pace and they

τὸ ἐπίστασθαί τα καὶ μεμελετημέναι ἐν τάξει πορεύισθαι, ἐρρωμένως δὲ διὰ το φιλοπαφς ἔχει» προς άλληλους καὶ διὰ τὰ τὰ σωματα ἐκπεπουῆσθαι καὶ διὰ τὰ παυτας ἄρχοντας τους πρωτοστατας εἶναι, ἡδέως δὲ διὰ το φρονίμως ἔχει» ἡπίσταντο γὰρ και ἐκ πολλοῦ οῦτως ἐμεμαθηκεσαν
ἀσφαλέστατων εἶναι καὶ ῥοστον το ομοσε ἰέναι
τοῖς πολεμιοις, ἄλλως τε καὶ τοξοταις και ἀκοντι-

orais nai innevous.

58. "Eug 8' Ira Sew Bedür faur, mappyria d Κύρος συνθημα Ζευς συμμαγός και ήγεμων έπει δέ παλιν ήπε το συνθημα άντανοδιδομενον, έξηργεν αύτος ο Κύρος! παιάνα τον νομιζο peror of be beoreduc manter supernymous שריים אין לשנים לא דם דפוסטידש משף ליו פו δεισεδαιμονές ήττον τους άνθρωπους φοβούνται. 59 émet 8' à maide deferto, dua modevoureroi oi опотеров фогород [тетоговициями] пад тароρώντες είς άλληλους, ονομοζοντές παραστατάς, swistarae, Legories woku to "Ager" despee dikai. Αγετ' άνδρες ώγαθοί, παρικαλουν άλληλους breeder, of & brieder array decrearres arriпараведичето той приток будива дровийтих. до бе местор то отратение то кном пробимах. фікотішає, рыште, вирроие, паракексионой, ошφροσύνης, πειθούς, όπερ οίμαι δεινοτατον τοίς PERSONAL PROPERTY.

\* versions too MSS., Dindorf, et al., bracketed by Hug.

I works & Köpes Hug, Brottenbach, Nitrobe, Marchant, Gernell, of Secret or 3 pers of aprile to be come of Zone [University and Double of the Secretary of Kepes Secretary of K.

## CYROPAEDIA, HJ. el. 57 59

followed in good order, for they understood marching in line and had practised it, moreover, they followed courageously, because they were in eager rivalry with one another and because their bodies were in thorough training and because the front-rank men were all officers, and they followed gladly, because they were intelligent men, for they had become convinced by long instruction that the easiest and safest way was to meet the enemy hand to hand—especially if that enemy were made up of bowmen, spearmen, and

cavalry

58. While they were still out of range, Cyrus passed the watchword, Zeus our HELPRE AND OUR Guink. And when the watchword came back and was delivered again to him, Cyrus bisaself began the usual pacen, and they all devoutly joined with a load voice in the singing, for in the performance of such service the God-fearing have less fear of men. 59 And when the paean was ended, the peers marched on cheerily [, well-disciplined], looking toward one another, calling by name to comrades beside them and behind them, and often mying: "On, friends," "On, brave fellows," thus they encouraged one another to the charge. And those behind, hearing them, in their turn cheered the front line to lead them bravely on. So Cyrus s army was fixed with enthusiasm, ambition, strength, courage, exhortation, self control, obedience, and this, I think, is the most formidable thing an enemy has to face.

Bruttenbach, Marchant, ve ver. z., <2>ve versalismées.

60. Τών δ' Ασσυρίων οί μέν άπὸ τών άρμάτων προμαχούντες, ώς έγγυς ήδη προσεμέγου τὸ Περσικόν πλήθος, ανέβαινόν τε έπι τα άρματα καί ύπεξήγου πρός το ξαυτών πλήθος οι δέ τοξόται και άκοντισταί και σφενδονήται αὐτῶν άφισσαν τὰ βέλη πολύ πριν ἐξικνείσθαι. δ΄ έπιόντες οἱ Πέρσαι έπεβησαν τῶν ἀφειμένων βελών, έφθένξατο δή ο Κύρος, Ανδρές άριστοι. άδη θάττον τις ίων επιδεικνύτω έσυτον καλ παρεγγνάτω, οι μέν δη παρεδιδοσαν ύπο δέ προθυμίας και μένους και τοῦ σπεύδειν συμμίξαι δρόμου τινές δρξαν, συνεφείπετο δέ και πάσα δ φαλαγέ δρόμφι. 62 και αύτος δὰ ὁ Κύρος έπιλαθομένος του βαδην δρομφι ήγειτο, και άμα Ιφθένννετοι Τίς Αφεται: Τις Δηαθός: Τίς πρώτος άνδρα καταβαλεί.

Οι δε ακούσαντες ταυτό τουτο έφθέγγοντο, καλ διά πάντων δε ώσπερ παρηγγύα ούτως έχώρες:

Tie Aberas: Tie avados:

63. Οί μέν δή Πέρσαι ούτως έχοντες όμόσε δόδροντο. οί γε μὴν πολέμιοι ούκετι έδύναντο μένειν, άλλά στραφέντες έφευγον είς τὸ έρυμα. 64. οι δ' αὐ Πέρσαι κατά τε τὰς εἰσόδους έφεπόμενοι ώθουμένων αύτῶν πολλούς κατεστρώννυσαν, τούς δ' είς τας ταφρούς έμπίπτοντας έπεισπηδώντες έφονευον ανδρας όμου και Ιππους. Ενια γάρ τών αρμάτων είς τας τάφρους ήνωγκάσθη φεύγοντα έμπεσείν. 65 και οι των Μηδων δ' ίππεις ορώντες ταύτα ήλαυνον είς τους ίππέας τους τών 300

# CYROPAEDIA, III sil. 60-65

 But when the main body of the Persians began To. to get close to them, those of the Assyrians who dis-fail to mounted from their chariots and fought in front of the starte their army remounted their chariots and gradually drew back to their own main body, while the bowmen, spearmen, and slingers let fly their mussles long before they could reach the enemy 61 And when the Pernans charging on, set foot upon the missiles that had been discharged, Cyrus shouted, " Bravest of men, now let each press on and distinguish himself and pass the word to the others to come on faster . And they passed it on , and under the impulse of their enthusiasm, courage, and eagerness to close with the enemy some broke into a run, and the whole phasanx also followed at a run. 62 And even Cyron humself, forgetting to proceed at a wask, led them on at a run and shouted as he ran "Who will fellow? Who is brave? Who will be the first to lay low his man? "

And those who heard him shouted with the same words, and the cry passed through all the ranks as he had started it "Who will follow? Who is

beave?"

63 In such spirit the Persians rushed to the They see encounter, and the enemy could not longer stand out rich their ground but turned and fled back into their month entrenchments. 64. And the Perssans on their part, following them up to the gates, moved many of them down as they were pushing and shoving one another, and upon some who fell into the ditches they leaped down and slew them, both men and horses, for some of the chariots were forced in their flight to plunge into the ditches. 65. And when the Median cavalry saw this, they also charged

πολεμίων οι δ΄ ένέκλιναν καὶ αυτοί. Ενθα δή και Ιντίαν διαγμός ήν και άνδρών καὶ φονος δε 1

έμφοτέρων.

- δδ Οι δ΄ δυτός τοῦ δρυματος τῶν 'Ασσυρίων ἐστηματος ἐπὶ τῆς κοφαλης τῆς τοφοου τοξευεικ μεν ἡ ἀπουτιζεικ εἰς τους πατακαινοντας οὐτε ἐφροφουν οὐτε ἐδύναντο διά τὰ δεικά κραματα και διά τὸν φορίου ταχα δὲ και απαμαθούτες τῶν Περσῶν τενας διακεκοφοτας προς τας εἰσοδους τοῦ ἀρυματος ἐτραπουτο και ἀπό των πεφαλῶν τῶν ἔνδον ' 67 ἰδουσαι δ' αὶ γυναϊκες τῶν 'Ασσυριών και τῶν συμμαχών ἡδη φυγήν καὶ ἐν τῷ στρατοπέδω ἀνεκραγον και ἔθεον ἐκπεπληγμέναι, αὶ μέν καὶ τένα ἔχουσαι, αὶ δὲ και νεωτεραι, καταρρηγουμεναί τα πέπλους καὶ δρυπτομεναι, καὶ ἰπετευούσαι πάντας δτῷ ἐντυγχανούν μὴ φευγείν καταλιπόντας αὐτός, ἀλλ' ἀμῦναι καὶ τεκνοίς και ἐκυταῖς και σάισιν αὐτοῖς.
- 68 "Ευθα δή και αύτοι οι βασιλείς σύν τοίς πιστοτάτοις σταντες όπι τάς είσόδους και άναβαντες όπι τάς κεφαλάς και αύτοι έμαχοντα καλ τοίς άλλοις παρεκελευσετο.
- 69 'Πς δ' έγνω ὁ Κυρος τὰ γεγνόμενα, δείσας μή, καὶ εί βιασαιντο είσω, όλιγοι όντες ὑπὸ πελλών σφαλειέν τι, παρηγγυησεν έπὶ πόδ' άνωγειν έξω βελών (καὶ πειθεσθαι).

70. Loda on byom tie do tous aporthous memai-

Lie Pantassies, west haid , 4 MSS, Dindorf

True delse a, Edd. , spanyer sy

I alvei Bairppa, Bruttenbach, Marchant, Gemoll , refrais a, Dinderf , recess ay, elvei Pantax fee.

and enderen MSS., Dindorf, branketed by Wörner and most Keld.

# CYROPAEDIA, III. 16. 65-70

upon the enemy's cavalry, but the latter gave way, like the rest. Then followed a pursuit of horses and

men and slaughter of both

66. And those of the Assyrians inside the fort who ma panels stood upon the rampart of the breastworks neither the coop had the presence of mind to shoot arrows or hurl spears at the enemy who were moving down their ranks, nor had they the strength to do so because of the awful spectacle and their own panic fear. And presently, discovering that some of the Persians had cut their way through to the gates in the embankment, they turned away even from the inner rampart of the breastworks 67 And the women of the Assyrians and their allies, seeing the men in flight even inside the camp, raised a cry and ran panie-stricken, both those who had children and the younger women as well, while they rent their garments, tore their checks, and begged all whom they met not to run away and leave them but to defend both them and their children and themselves as well.

68. Then even the kings themselves with their most trusty followers took their stand at the gates, mounted upon the ramparts, and both fought in

person and encouraged the rest to fight.

69 But when Cyrus realized what was going on, he cyrus feared lest his men, even if they did force their way retract in, might be worsted by superior numbers, for his own men were but few, so he gave orders to retreat still facing the foe, until they were out of range.

70. Then one might have seen the ideal discipline

δευμένους ώς δεί ταχύ μέν γάρ αὐτοὶ ἐπείθοντο, ταχύ δὲ τοῖς ἄλλοις παρήγγελλου. ώς δ' ἔξω βελών ἐγένοντο, ἔστησαν κατὰ χώραν, πολύ μᾶλλον χοροῦ ἀκριβώς εἰδότες ὅπου ἔδει ἔκαστον αὐτών γενέσθαι.

### CYROPAEDIA, III. iii. 70

of the peers; for they themselves obeyed at once and at once passed on the word to the rest. And when they were out of range, they halted in their regular positions, for they knew much more accurately than a chorus, each the spot where he should stand.



# BOOK IV

THE CAPTURE OF THE FIRST AND SECOND CAMPS OF THE ASSYRIANS

 Μείνας δὲ ὁ Κῦρος μέτριον χρόνον αὐτοῦ σύν τῷ στρατεύματι και δηλώσας ότι έτοιμοί είσι μάχεσθαι εί τις έξερχοιτο, ώς ούδελς άντεξήει, απήγαγεν δσου έδδκει καλώς έχειν καλ έστρατοπεδεύσατο, φυλακάς δε καταστησάμενος και σκοπούς προπέμψας, στάς είς τὸ μέσον συνεκάλεσε τοὺς έαυτοῦ στρατιώτας καὶ

Exete roides.

2 "Ανδρες Πέρσαι, πρώτον μέν τούς θεούς έγω έπαινω δσον δυναμαι, καὶ ύμεῖς δὲ πάντες. οίμαι νικής τε γάρ τετυχήκαμεν και σωτηρίας. τούτων μέν σύν χρή χαριστήρια ών άν έχωμαν τοῖς θεοῖς ἀποτελεῖν. ἐγὼ δὰ σύμπαντας μὰν ύμας ήδη έπαινώ τὸ γὰρ γεγενημένον έργον σύμπασιν ύμιν καλώς άποτετέλεσται ών δ έκαστος άξιος, έπειδαν παρ' ων προσήκει πύθωμαι, τότε την άξίαν έκάστφ και λόγφ και έργφ πειράσομαι ἀποδιδόναι. 3. τον δ' έμου έγγύτατα ταξίαρχου Χρυσανταν οὐδευ άλλων δέομαι πυνθάνεσθαι, άλλ' αύτὸς οίδα οίος ην τὰ μέν γὰρ άλλα δσαπερ οίμαι και πάντες ύμεις ἐποιείτε έπει δ' έγω παρηγγύησα έπανώγειν καλέσας αυτόν 308

## BOOK IV

#### Ϊ

1. Cyang remained there for a while with his army types and showed that they were ready to do buttle, if any one should come out. But as no one did come out against him, he withdrew as far as he thought proper and encamped. And when he had stationed his outposts and sent out his scouts, he called together his own men, took his place in their midst, and

addressed them as follows

2. "Fellow-citizens of Persia, first of all I praise the Risaddress gods with all my soul; and so, I believe, do all of the his two you, for we not only have won a victory, but our lives have been spared. We ought, therefore, to render to the gods thank-offerings of whatsoever we have. And I here and now commend you as a body, for you have all contributed to this glorious achievement; but as for the deserts of each of you individually, I shall try by word and deed to give every man his due reward, when I have ascertained from proper sources what credit each one deserves.

3. But as to Cheywattan Captain Chrysantas, who fought next to me, I have promoted no need to make enquiry from others, for I myself know how galiant his conduct was; in everything else he did just as I think all of you also did; but

δυομαστί, άνατεταμένος ούτος την μάγαιρα», ώς ποίσων πολέμιον, ύπηκουσέ το έμολ εύθνο άφείο TE & SULLE WOLLD TO RELEVOURDON SUPERTRYαύτδη το γέω ένανηνο καλ τοίς άλλοις μαλα δπισπεργώς παρηγούα - Κατ' 1 Ιφθασεν Ιξώ Βελών THE TAKE TOLHORS TOUT TOUS TOLSHIOUS SATAνοήσαι δτι άνεγωρούμεν και τοξα ένταινασθαι και τα παλτά έπαφείναι δονε αὐτός να άβλαβης και τους αύτοῦ ἀνδρας ἀβλαβεῖς διὰ το παιθεσθαι παρέγεται 4 δίλλους δ', έφη, όρω τετρωμένους, жере ин буй инсфицира до биогр уропр бери. θησαν, τοτε την γνωμην περι αύτών ἀποφανουμαι Χρυσανταν δέ ώς και έργατην τών έν πολέμω кай фронции кай фрунтван іканов как фрунце YILIADYIA HER HON TIME OTAR OF AND ALLO TO αγαθον ο θεος δφ., ούδε τοτε έπελησομαι αυτού.

5. Καὶ πάντας δὶ βουλομαι ὑμάς, ἔφη, ὑπομνή σαι ὰ γάρ νὖν αίδετε ἐν τή μαχη τήδε, ταῦτα ἐνθυμουμενοι μηποτε παυεσθε, ἴνα παρ' ὑμῖν αντοῖς αει πρινητε πυτερον ἡ ἀρετή μαλλον ἡ ἡ ἀνγὴ σωζει τὰς ψυχας καὶ πότερον οἱ μαχεσθαι ἐθελοντες ῥὰον ἀπαλλαττουσιν ἡ οἱ οὐκ ἐθελοντες, και ποιαν τινά ἡδονὴν το υπάν παρεχει ταῦτα γάρ νῶν ἄριστα εριναιτ' ἀν πεῖραν τε αὐτῶν ἔχοντες και ἀρτι γεγενημένου τοῦ πραγματος, 6 καὶ ταῦτα μέν, ἔφη, αει διανοούμενοι βελτιους ἄν εἶητε.

Non de de deopekeie nal dyadol nal adopower

I fore' my Rentonbanh, Marchant, Gennell, for' a, Din. doef, Hug (until).

## CYROPAEDIA, IV 1. 3-6

when I gave the word to retreat and called to him by name even though he had his sword raised to smite down an enemy he obeyed me at once and refrained from what he was on the point of doing and proceeded to carry out my order, not only did he himself retreat but he also with instant promptness passed the word on to the others, and so he succeeded in getting his division out of range before the enemy discovered that we were retreating or drew their bows or let fig their javelins. And thus by his obedience he is unharmed himself and he has kept his men unbarmed 4 But others, said he, "I see wounded, and when I have enquired at what moment of the engagement they received their wounds, I will then express my opin on concerning them But Chrysantas, as a unglity man of war, prudent and fitted to command and to obey him ! isow promote to a colonelship. And when God soull your rafe mone further blessing, then, too, I shall not forget him.

5 "I wish also to leave this thought with all of The images you," he went on "never cease to bear in mind of the invite what you have just seen in this day a battle, so that you may always , adge in your own hearts whether courage is more like y to save men a lives than running away, and whether it is easier for those to withdraw who wish to fight than for those who are unwiding, and what nort of pleasure victory brings, for you can heat judge of these matters now when you have experience of them and while the event is of so recent occurrence. 6 And if you would always keep this in mind you would be more valuant men

Now go to dinner, as men beloved of God and

άνδρες δειπνοποιείσθε καὶ επουδές τοίς θεοίς ποιείσθε καὶ παιάνα έξαρχεσθε καὶ ἄμα τὸ

παραγγελλόμενον προνοείτε.

Εππαν δε ταύτα ἀναβὰς ἐπὶ τὸν Ιππον βλασε καὶ πρὸς Κυαξαρην ἐλθων και συνησθεις ἐκεινφ ποινή ὡς εἰπὸς και ίδων τὰκεῖ καὶ ἐρομενος εἴ τι δέοιτο, ἀπηλαινικό κἰς το αὐτοῦ στρατευμα, καὶ οἰ μὲν δη ἀμφὶ Κυραν δειπνοποιησωμενοι καὶ φυλακὰς καταστησαμενοι ὡς έδει ἐκοιμή-θησαν.

8. Οί δὲ 'Ασπύριου, δτε καὶ τεθνηκότος τοῦ έρχοντος καὶ σχεδον σύν κύτῷ τῶν βελτιστων, ήθυμουν μέν παντές, πολλοί δέ και απεδιδρασκου αύτων τής νυκτός δε του στρατοπόδου. ορώντες δε ταύτα δ το Κροίσσο και οι άλλοι συμμαχοι αύτων ηθυμούν παντα μεν γέρ ήν χαλεπα αθυμίαν δε πλειστην παρείχε πάσιν ότι το ήγουμενον της στρατιάς φύλου διεφθαρτο τάς γνωμας ούτα бо вклатовия то отраточебов как ангрустия τής νυπτος. 9. ώς δ' ήμέρα έγένετο παι έρημον άνδρών εφείνη τὰ τών πολεμιών στρατοπεδού, ευθυς διαθιβάζει ο Κύρος τους Περσας πρωτους entelélainto de uno tur nolejaux nolla per speciara, sollai di Bore, sollai de duafai νολλών αγαθών μεσταί λε δε τούτου διεβαινου ήδη και οι άμφι Κυαξαρην Μήδου πάντες και ηριστοποιούντο ένταύθα. 10. έπει δε ήριστησαν, συνεκάλεσεν ό Κύρος τούς αύτου ταξιαρχούς και Dafe Torábe

Θίά μοι δοπούμεν καὶ δσα άγαθά, & ἄνδρες,
 ἀφείναι, θεών ήμιν αὐτὰ διδοντων. νῶν γὰρ δτι
 Ε Ζοπος, Εάξι res, not in xx.

### CYROPAEDIA, IV i. 6-10

beave and wise, pour libations to the gods, raise the song of victory, and at the same time be on the

lookout for orders that may come "

7 When he had said thus, he mounted his horse and rode away to Cyazares. They exchanged congratulations, as was fitting, and after Cyrus had taken note of matters there and saked if there were anything he could do, he rode back to his own army. Then he and his followers dired, stationed their

packets duly, and went to rest.

8. The Assyrians, on the other hand, inasmuch as the they had lost their general and with him nearly all decimp their best men, were all disheartened, and many of them even ran away from the camp, a the course of And when Crocsus and the rest of the night their nobes saw this, they too just heart, for the whole situation was desperate, but what caused the greatest despendency in all was the fact that the leading contingent of the army had become thore ighly demoralised. Thus disparited then, they quitted their camp and departed under cover of the night 9 And when it became day and the enemy a camp was found to be forsaken of men. Cyrus at once led his Persians first across the cutrenchments. And many sheep and many cattle and many wagons packed full of good things had been left beh ral by the enemy Directly after thu. Cynnares also and all his Medes crossed over and had breakfast there 10. And when they had breakfasted, Cyrus called together his captains and moke as follows:

"" What good things fellow-soldiers, and how great, have we let alip, it seems, while the gods were

οί πολέμιος ήμας ἀποδεδράκασιν αὐτοὶ ὁρᾶτεοἴτινες δὲ ἐν ἐρύματι ὅντες ἐκλιπόντες τοῦτο
φεύγουσι, πῶς ἄν τις τούτους οἴοιτ' ἄν μεῖνας
ἰδοντας ήμας ἐν τῷ ἰσοπέδῳ, οἴτινες δὲ ἡμῶν
ἄπειροι ὅντες οὐχ ὑπέμειναν, πῶς νῦν γ' ἄν
ὑπομείνειαν, ἐπεὶ ἤττηνταί τε καὶ πολλὰ κακὰ
ὑφ' ἡμῶν πεπόνθασιν; ῶν δὲ οἱ βέλτιστοι ἀπολώλασι, πῶς οἱ πονηρότεροι ἐκείνων μάχεσθαι ἄν
ἡμῶν ἐθέλοιεν;

11. Καί τις είπε, Τί οδυ οὐ διώκομευ ώς τάχιστα, καταδήλων γε οῦτω τῶν ἀγαθῶν ὄντων,

Καὶ δη είπεν, "Οτι Ιππων προσδεόμεθα: οἰ μέν γὰρ κρατιστοι τῶν πολεμίων, οδη μάλιστα καιρὸς ἡν ἡ λαβεῖν ἡ κατακανεῖν, οῦτοι ἐφ' Ιππων ὀχοῦνται. Οδη ἡμεῖς τρέπεσθαι μὲν σὺν τοῖς θεοῖς Ικανοί, διωκοντες δὲ αἰρεῖν οὐχ ἰκανοί.

12. Τί ουν, έφασαν, ούε έλθων Κυαξάρη λέγεις

ταθτα;

Καὶ δε είπε, Συνέπεσθε τοίνου μοι πάντες, Δε είδη δτι πάσιν ήμεν ταύτα δοκεί

Επ τούτου είπουτό τε πάυτες και έλεγου οία

έπετήδεια έδοκουν είναι ύπερ ών εδέοντο.

13 Και ό Κυαξαρης άμα μεν ότι έκεινοι ήρχον τοῦ λόγου, άσπερ ὑπεφθονει· άμα δ' Ισως καλῶς έχειν εδόκει αὐτῷ μὴ πάλιν κινδυνεύειν· καὶ γὰρ αὐτός τε περὶ εὐθυμιαν ἐτύγχανεν ῶν καὶ τῶν

t nerunnely Divilorf, Ed.1., cornectors π, denoration κy σχούνται Cobot, Bre tenhach Marchart νέονται πΕ', Diudorf (ανα πουτας Μ΄); <πι>νεύνται Gemoil, δυονται πDΕ'

## CYROPAEDIA, IV. i. 10-13

delivering them into our hands! Why, you see with your own eyes that the enemy have run away from us, when people behind fortifications abandon them and flee, how would any one expect them to stand and fight, if they met us in a fair and open field? And if they did not stand their ground when they were yet unsequanted with us, how would they withstand us now, when they have been defeated and have suffered heavy loss at our hands? And when their bravest men have been slain, how would their more cowardly be willing to fight us?

11 "Why not pursue them as swiftly as possible," Pursus said one of the men, "now that the good things we bridge desired.

have let alto are so manifest to un?"

"Because," he replied, "we have not homes enough, for the best of the enemy, those whom it were most desirable either to capture or to kill, are riding off on horseback. With the help of the gods we were able to put them to flight, but we are not able to pursue and overtake them."

12 "Then why do you not go and tell Cyazares

this?" said they.

"Come with me, then, all of you," he answered, "so that he may know that we are all agreed upon this point."

Thereupon they all followed and submitted such arguments as they thought calculated to gain their

object.

13. Now Cyanares seemed to feel some little periously because the proposal came from them, at the same time, perhaps, he did not care to risk another engagement, then, too, he rather wished to stay where he was, for it happened that he was

άλλων Μήδων έώρα πολλούς το αυτό ποιούντας είπε δ' σύν ώδε 14 'Αλλ', & Κύρε, ότι μεν τών άλλων μάλλου ' άνθρωπων μελετάτε ύμεις οι Πέρσαι μηδέ πρός μίαν ήδονην άπλήστως διακείσθαι και όρων και άκούων οίδα έμοι δέ δοκεί της μεγίστης ήδονης πολύ μάλιστα συμφέρειν έγκρατη είναι. μείζω δέ ήδονην τι παρέχει άνθρώποις εύτυχίας ή νύν ήμῦν παραγεγένηται;

15. "Ην μεν τοίνυν (έπει εύτυγούμεν)," σωφούνως διαφυλάττωμες αυτήν, ίσως δυναίμεθ' Δν άπινδύνως εύδαιμονούντες γηράν: εί δ' άπλήστως χρωμενοι ταύτη άλλην και άλλην πειρασόμεθα διωπειν, δράτε μή πάθωμεν άπερ πολλούς μέν λέγουσιν έν θαλάττη πεπουθέναι, διά το εὐτυχεῖν ούκ έθέλοντας παύσασθαι πλέοντας άπολέσθαι. πολλούς δε κίκης τυγόντας έτέρας έφισμένους καί την πρόσθεν αποβαλείν. 16. και γάρ el μεν οι πολέμιοι ήττους όντες ήμων έφευγον, έσως άν και διώκειν τους ήττους ἀσφαλώς είχε, νύν δε κατανόησον πόστω μερει αυτών πάντες μαχεσάμενοι νενικήκαμεν οί δ' άλλοι άμαχοί είσιν οθε εί μέν μή άναγκάσομεν μάχεσθαι, άγνοοθντες καὶ ήμῶς καὶ ἐαυτούς δι' ἀμαθίαν.καὶ μαλακίαν απίασεν εί δε γνώσονται ότι απιόντες οδόξυ

<sup>&</sup>lt;sup>1</sup> τῶν Πλλων μάλλον z, Dindorf, Besitanhach ; κάλλωντα x, Marchant, Gemoli , μέλωντα y. <sup>1</sup> μέσελ εύνυχούμεν] bracketed by Hug.

### CYROPARDIA, IV L 13-16

busily engaged in making merry himself, and be saw that many of the other Medes were doing the same. However that may be, he spoke as follows Cysteres 14. "Well, Cyrus, I know from what I see and hear topius that you Persians are more careful than other people not to incline to the least intemperance in any hind of pleasure. But it seems to me that it is much better to be moderate in the greatest pleasure than to be moderate in lesser pleasures, and what brings to man greater pleasure than success, such as

has now been granted us?

15 " If, therefore [when we are successful], we follow up our success with moderation, we might, perhaps, be able to grow old in happiness unalloyed with danger. But if we enjoy it intemperately and try to pursue first one success and then another see to it that we do not share the same fate that they my many have suffered upon the sea, that is, because of their success they have not been willing to give up peafaring, and so they have been lost, and many others, when they have gained a victory, have aimed at another and so have lost even what they gained by the first. 16 And that is the way with us, for if it were because they were Inferior to us in numbers that the enemy are flering from us, perhaps it might be asfe for us actually to pursue this lesser army. But, as it is, reflect with what a mere fraction of their numbers we, with all our forces, have fought and won, while the rest of theirs have not tasted of battle, and if we do not compel them to fight, they will remain unacquainted with our strength and with their own, and they will go away because of their ignorance

ήττου κινδυνεύουσιν ή μένοντες, όπως μή άναγκάσομαν 1 αύτούς, κάν μή βούλωνται, αγαθούς γεμεσθαι. 17. Ισθι γάρ δτι ού συ μάλλον τάς excises youriers cal waides haftely exclusive A éxelpot amant. Eproct & ort unt ai avec έπειδαν όφθωσε, φεύγουσε, κάν πολλαί ώσε, συν τοίς τέκνοις έπειδαν δέ τις αύτών θηρά τι τών τέκνων, ούκέτε φευγεί ούδ ήν μία τύχη ούσα, άλλ' Ισται έπι του λαμβάνειν πειρωμένου. 18. καλ pur phy ratarheisartes fautous sie koupa magέσχον ήμεν ταμιεύεσθαι ώστε όποσοις έβουλόμεθα αύτών μαγεσθαί: εί δ' έν εύρυγωρία προσιμεν αύτοις και μαθησονται χωρίς γενόμενοι οί μέν κατά πρόσωπον ήμεν ώσπερ και νύν έναντιούσθαι, οί δ' έκ πλαγίου, οί δέ και δπισθεν, δρα μή πολλών έκαστφ ήμων χειρών δεήσει καί δφθαλμών, προσέτι δ' ούδ' Αν έθέλοιμι, έφη, έγὰ κύν, όρῶν Μηδους εὐθυμουμένους, έξαναστήσας ώναγευζειν εινδυνευσοντας ίξναι.

19. Και ό Κύρος ὑπολαβων εἰπεν, 'Αλλά σύγε μηδένα ἀναγκασης, ἀλλά τους ἐθέλοντάς μοι ἔπεσθαι δός: καὶ Ισως ἄν σαι καὶ τῶν σῶν φίλων τούτων ἡκοιμεν ἐκάστφ ἄγοντες ἐφ' οἰς ἄπαντες εὐθυμήσεαθε. τὸ μὲν γὰρ πληθος ἡμεῖς γε τῶν πολεμιων οὐδὲ διωξομεθα: πῶς γαρ ἄν και καταλάβοιμεν, ἡν δέ τι ἡ ἀπεσχισμένον τοῦ στρατευματος λάβωμεν ἡ τι ὑπολειπομενον,

<sup>1</sup> denystroper Bindorf, Edd. ; denystroper MSS.

### CYROPABDIA, IV L 16-16

and cowardice. But if they discover that they are in no less danger if they go away than if they remain in the field, beware lest we compel them to be valuant even against their will. 17. And let me assure you that you are not more eager to capture their women and children than they are to save them. And bethink you that even wild awine flee with their young, when they are discovered, no matter how great their numbers may be, but if any one tries to catch one of the young, the old one, even if she happens to be the only one, does not think of flight but rushes upon the man who is trying to effect the expture 18 And now, when they had shut themselves up in their fort feations, they allowed us to manage things so as to fight as many at a time as we pleased. But if we go against them in an open paon and they learn to meet us in separate detachments, some in front of us (as even now , some on either flank and some in our rear, see to it that we do not each one of us stand in need of many hands and many eyes. And besides," said he, "now that I see the Medes making merry, I should not har to rout them out and compel them to go into danger."

13 "Nav," said Cyrus in reply, "please do not cyraplace anybody under compulsion, but allow those who have his will volunteer to follow nie, and perhaps we may objections come back bringing to you and each of your friends here something for you all to make merry with For the main body of the enemy we certainly shall not even pursue, for how could we ever overtake them? But if we find any detachment of their army straggling or left behind, we shall bring them

ήξομαν πρός σε δγουτες 20. εννόει δ΄, έφη, δτι και ήμεις, έπει συ εδέου, ήλθομαν σοι χαριζόμανοι μακράν όδον και σύ οθυ ήμιν δίκαιος αι άντιχαρίζεσθαι, ίνα και έχουτές τι οίκαδ άφικωμεθα και μή είς του σόν θησαυρόν πάντας όρωμαν.

21. Ένταθθα δή Ελεξεν δ Κυαξαρης, 'Αλλ' εί γε μέντοι έθέλων τις Εποιτο, και χαριν Εγωγέ

σοι elbeiny du.

Συμπεμφον τοίνον μοί τινα, έφη, τών άξιοπίστων τουτωνί, δε έρει δυ συ έπιστείλης.

Λαβών δη ίθι, έφη, δυτινα έθελεις τουτωνί.

22. Ένθα δή έτυχε παρών ὁ φησας ποτè συγγενής αὐτοῦ εἶναι και φιληθείς [παρ' αὐτοῦ].\* εὐθὺς οὖν ὁ Κῦρος εἶνεν, Αρκεῖ μοι, ἔφη, οὐτοσί.

Ούτος τοίνυν σοι έπέσθω. και λέγε σύ, έφη,

τον εθέλοντα ίέναι μετά Κύρου.

23 Ούτω δη λαβών τον ἄνδρα έξηει. ἐπεὶ δ΄ ἐξηλθον, ὁ Κύρος είπε, Νύν δη σὰ δηλωσεις εί ἀληθη Ελαγες, ότα ἱ ἱφης ηδεσθαι θεωμενος μιά.

Ούκουν Δπολείψομαί γέ σου, έφη ὁ Μήδος,

εί τοθτο λέγεις.

Καὶ ὁ Κῦρος «Ιπεν, Οὐκοῦν καὶ ἄλλους προθύ».

Επομόσας οθυ έκεινος Νή του Δί, έφη, έστε

γ' αν ποιησω και σε εμε ήδεως θεάσθαι.

24. Τοτε δή και έκπεμφθείς ύπο του Κυαξάρου

1 vapèr Schneider, Edd , &r MSS.

\* wap' abras z, Hug, Cemoli , omitted in z, Dindorf, Marchant Brestenbach

Iffixer Hug, Marchant, Gemoll ; Iffixer MSS., Dindorf,

Breitenmach,

\* See MSS., all Edd. except Hug, who writes &rt.

## CYROPAEDIA, IV 1 10-24

to you. 20. And remember," he added, "that we also, when you asked us, came a long journey to do you a favour; and it is therefore only fair that you should do us a favour in return, so that we may not have to go home empty-handed nor always he looking to your treasury here for support."

21 "Very well," and Cyaxares then , "if Indeed Cyaxaron any one will volunteer to follow you, I for my part Cycles

should be really grateful to you "
"Well, then, said he, send with me some one of these notables in positions of trust to announce your commands."

"Take any of them you wish," said the other,

"and go."

22. Now it happened that the man who had once i . 27-28 pretended to be a kinsman of his and had got a kas from him was present there. Cyrus, therefore, said at once . " This man will do."

"Let him follow you, then," said Cyntares. "And do you, ' he added to Artubazus, "say that whoever

will may go with Cyrus, '

23 So then he took the man and went away And when they had come out, Cyrus and "Now then, you shall prove if you spoke the truth when you said that you liked to look at me."

"If you talk that way," said the Mede, "I shall

never leave you."

" Will you do your best, then, to bring others also

with you?" asked Cyrus.

"Yes, by Zeus," he answered with an oath, "to such an extent that I shall make you also glad to look at me."

24 Then, as he had his commission from Cyaxares

τά τε άλλα προθύμως ἀπήγγελλε τοῖς Μηδοις καὶ προσετίθει ὅτι αὐτός γε οὐκ ἀπολείψοιτο ἀνδρὸς καλλίστοι και αρίστοι, και τὸ μέγιστου, ἀπὸ θεῶν γεγονότος.

#### 11

1. Πράττουτος δὲ τοῦ Κύρου ταθτα θείως πως άφικνούνται άπό Τρκανίων άγγελοι, οί δε Τρκάνιοι δμοροι μέν τῶν Ασσυριων εἰσίν, ἔθνος δ' οὐ πολύ, διο και υπήκοοι ήσαν τών Ασσυρίων εθεπποι 1 δε και τοτε έδοκουν είναι και νύν έτι δακούσεν διο καὶ έχρώντο αύτοῖς οι 'Ασσύριοι ώσπου και οι Λακοδοιμονίοι τοίς Σκιρίταις, ούδεν φειδόμενοι αύτων ούτ έν πόνοις ούτ έν κινδύνοιςκαι δή και τότε όπισθοφυλακείν έκέλευον αυτούς ώς γιλιους ίππέας δυτας, δπως εί τι δπισθεν δεινόν είη, έκεϊνοι πρό αύτων τοῦτ' έγοιεν. 2. οί δε Τρκάνιοι, άτε μέλλοντες δστατοι πορεύεσθαι, και τὰς άμυξας τὰς ἐαυτῶν καὶ τοὺς οἰκέτας ύστώτους είχου στρατευονται γάρ δή οί κατά την 'Ασίαν έχουτες οί πολλοί μεθ' ώνπερ καί ρίκουσι και τότε δή έστρατεύοντο ούτως οί Τρκάνιοι.

3. Έννοηθέντες δε οδά τε πάσχουσιν ύπο των 'Ασσυρίων και ότι νύν τεθναίη μεν ο άρχων αὐτῶν, ἡττημένοι δ' εἰεν, φοβος δ' ἐνείη τῷ στρατεύματι, οἱ δε σύμμαχοι αὐτῶν ὡς ἀθύμως ἔχοιεν και ἀπολείποιεν, ταῦτα ἐνθυμουμένοις ἔδο-

I elieves Fincher, Edd., Sperres MSA, on horseback).

# CYROPAEDIA, IV 1. 24-ft 3.

also, he not only gave his message to the Medes with entities as in, but I endited that, for his part, he miniself would never leave the noblest and best of men, and what was more than all, a man descended from the gods.

#### Н

1. Within Cyrus was thus necessited pressengers the came as if providentally from the Hyrescians. Non-Byomeans the Hyrenmans are in aghleons of the Assyrana, they are not a large nation, and for that mason they also were subjects of the Assyrbust. Even then they had a reputation for being good horsemen, and they have that reputation stra. For this re ismithe Assyrams used to employ them on the Spartans do the Seintae, aparing theer neither in bardainps nor in da igera. And on that parties ar occasion they were ordered to bring up the rear (they were cavalrymen about a thousand strong), in order that, if any danger should threaten from behind, they night have to bear the brunt of it material of the Assyrtons, 2. But as the Hyrcanians were to march in the very rear, they had their wagons also and toeir families in the rear for, as we know, most of the Amatic proples take the field accompanied by their entire notice holds. So in this particular campaign, the Hyrcanians had taken the field thus attended

3 But as they reflected how they were being treated by the Assyrans, that the Assyran monarch was now slain and the army defeated, that there was great punic throughout the ranks, and that the allies were discouraged and deserting—as they thought

ξεν αὐτοῖς νῦν καλὸν είναι ἀποστήναι, εἰ θίλοιεν εἰ ἀμφὶ Κῦρον συνεπιθεσθαι. και πέμπουσων ἀγγέλους προς Κῦρον' ἀπο γὰρ τῆς μιχης τὰ τουτου δνομα μεγιστου ηῦξητο. 4 εἰ δε πεμφθεντες λεγουσι Κυρφ ὅτι μισοῦξυ τε τοὺς 'Ασσυριους δικαιως, νῦν τ', εἰ βουλοιτο ἰξναι ἐπ' αὐτούς, και σφεῖς συμμαχοι ὑπαρξοιεν και ἡγήσοιντο ἄμα δε προς τουτοις διηγουντο τὰ τῶν πολαμιών ως έχοι, ἐπαιρειν βουλομενοι μάλιστα στρατευεσθαι αὐτόν.

δ. Καὶ ὁ Κύρος ἐπηρετο αὐτους. Καὶ δοκείτε ἄν, Ιφη, ἐτι ἡμως καταλαβείν αὐτους πρὶν ἐν τοῖς ἐρυμασιν εἰναι, ἡμεῖς μέν γαρ, ἔψη, μαλα συμφοραν τούτο ἡγουμεθα εἰναι ὅτι ἔλαθον ἡμᾶς ἀποδραυτες, ταυτα δε έλεγε βουλομενος αὐτους

is periores opereis due opiais.

6. Οι δε ώπεκριναντο ότι καὶ αύριον, δωθεν εἰ εὐζωνοι πορευσιντο, καταλήψοιντο ύπο γάρ τοῦ όχλου και τῶν άμαξῶν σχολή πορευσσθαι αὐτους και ἄμα, δφασαν, τὴν προτέραν νυκτα ἀγρυπνησαντες νῦν μικρον προελθοντες ἱ ἐστρα τοπεδευνται.

7 Και ο Κύρος έφη, Έχετε οδν ών λέγετε

πιστόν τι ήμας διδάσκειν ώς άληθευετε,

'Ομηρούς γ', δφασαν, εθέλομεν αύτικα ελάσαντες της νυκτος αγαγείν μονον καλ σύ ημίν πιστά θεών [πεκοίησο] καλ διξιαν δος, Ινα φέρωμεν και τοις άλλοις τὰ αύτὰ άπερ ἀν αύτοὶ λαβωμεν παρὰ σοῦ.

I speckférrer Zeune, Edd — speckférrer z , societérres zy f servines, jobet, Breitenbach , ressince a, Diodorf, Mar thant; sofgree zy

## CYROPAEDIA, IV n. 3-7

over these conditions, they decided that now was a good opportunity to revolt if Cyrus and his followers would join them in an attack. So they sent envoys they would to Cyrus, for in consequence of the battle his name of the word to were sent told Usrus that they had good reason to hate the Assyrians and that now if he would proceed against them, they would be his allies and his guides as well. And at the same time they also gave him an account of the enemy a pught, for they wished above all things to incite him to push the campaign.

5 "Do you really think, Cyrus enquired, "that we could still overtake them before they reach their strongholds? For we he added "consider it hard luck that they have run away from us when we were not watering." Now he said this to make them thinks

as highly as possible of his troops.

6 They answered that if Cyrus and his army may report would start out at daybreak in light marshing order, the change he would come up with them the next day for an ing because their numbers were so vast and so en combered with baggage the enemy were marching slowly. "And broides, they said, "as they had no sleep last night they have gone shead only a little way and are now encountered.

† "Have you, then, any surety to give us," Cyrus

asked, "to prove that what you say is true?"

"Yes, they answered, "we are really to ride away and bring you histoges this very night. Only do you also give us assurance in the name of the gods and give us your right hand, that we may give to the rest of our people, too, the same assurance that we receive from you

8 Έκ τουτου τὰ πιστὰ δίδωσιν αὐτοῖς ἢ μήν, ἐὰν ἐμπεδωσωσιν ὰ λέγουσιν, ὡς φίλοις καὶ πιστοῖς χρησεσθαι αὐτοῖς, ὡς μήτα Περσῶν μήτα Μήδων μεῖον ἔχειν παρ' ἐαυτῷ. και νῦν ἔστιν ἔτι ιδεῖν Τρκανιους και πιστευομένους καὶ ἀρχὰς ἔχοντας, ώσπερ καὶ Περσῶν και Μήδων οῦ

Δυ δοκωσιν άξιοι είναι.

9. 'Emel 8' ebeimungau, éffige to orpáteupa Iti φάους όντος, και τους Τρκανίους περιμένειν έκέλευσεν, ϊνα άμα Ιοιέν οι μέν δή Πέρσαι, ώσπερ είκος παυτες έξήσαν, και Τυγρανής έχων το αύτου στρώτευμα 10 των δε Μηδων έξησαν 1 οί μεν διά το παιδί δυτι Κυρφ παίδες δυτες φίλοι γενέσθαι, οί δὲ διὰ τὸ ἐν θηραις συγγενομενοι άγασθήναι αύτου του τρόπου, οί δε διά το καί γαριν είδεναι ότι μέγαν αύτοις φοβον άπεληλακέ. ναι έδοκει, οι δέ και έλπιδας έχουτες διά το άνδρα φαινεσθαι άγαθον καλ εύτυχή και μέγαν έτι ίσχυpies freedas autou, ol de, ore expensero de Minδοις, εί τι άγαθον το έπραξεν, άντιχαριζεσθαι έβουλοντο παλλοίς δέ πολλά διά φιλανθρωπιαν παρά του παππου ώγαθα διεπέπρακτο. πολλοι δ, έπει και τους Τρκανιους είδον και λόγος διηλθεν ώς ήγησοιντο έπι πολλά άγαθά, έξήσαν και του λαθείν τι ένεκα

 Ούτω δη έξηλθου σχεδου Επαυτες καὶ οἱ Μήδοι πλην όσοι σὰν Κυαξαρη ἔτυχου σκηνοῦν-

<sup>&</sup>lt;sup>3</sup> Queen Hug Breitenbach, Marchant, Gemoil, Qui team MSS, Dinderf, et al.

### CYROPAEDIA, IV u 8-11

A Thereupon he gave them his solemn promise that if they should make good their statements, he would treat them as his true friends, so that they should count for no less in his esteem than the Persians or the Medrs. And even to this day one may see the Hyramians holding positions of trust and authority, just like those of the Persians and

Medea who are thought to be deserving

9 When they had dired he led out his army the while it was still day ght, and he hade the to other Hyreanians wait for him that they might go tytogether. Now the Persians, as was to be expected came out to a man to go with him and Tigrai ea came with his army, 1) while of the Medes some came out because as boys they had beer friends of Cyrus, when he was a boy, others, womuse they I ked his ways when they had been with him on the chase. others wesuse they were grateful to him for freemig them, as they thought, from great impending danger, and still offers been be they chers? of the hope that as he seemed to be a man of ability he would one day be exceed nely successful and exceedingly great besides others wished to require han for some service he had done for them while he was growing up in Media, many, too, owed to his kindless of heart many a favour at the hands of his grandfather, and many, when they and the Hyrcanians and when the report apread that these would lead them to rich plunder came out (apart from other motives) for the take of getting some gain.

1) The result was that almost all came out -even the Medes, except those who happened to be fearing in the same tent with Cyazares, these and

τος οδτοι δέ κατέμενον καλ οί τουτων υπήκοοι, οί δ' άλλοι πάντες φαιδρώς και προθυμώς εξωρμώντο, άτε ούε άνάγκη αλλ' έθελουσιος καλ

YADITOS ÉMERA ÉFIOYTES

12 Έπει δ΄ ξεω ήσαυ, πρώτου μέν προς τους Μήδους έλθων έπηνεσέ τε αυτους παι έππυξατο μαλιστα μέν θεους αυτοῖς Ιλους ήγειαθαι παι σφισιν, Επειτα δὰ παλ αυτος δυνασθηναι χαριν αυτοις ταυτης τής προθυμιας ἀποδοίναι τελος δ΄ είπεν ότι ήγησοιστο μέν αυτοίς οί πεζοι, έκεινους δ΄ δπεσθαι συν τοῖς έπποις εκέλευσα: παι όπου δυ άναπαυωνται ή έπισχωσι τής πορείας, ένετείλατο αυτοίς προς αυτον παριλαυνείν τενας, Γκα είδωσι τὰ δει παιριον. 13 επ τουτου ήγείσθαι διελευς τους Τρασνιους

Και οί ήρωτων. Τι δέ, ούκ ἀναμενείς. Εφασαν, τους όμπρους έως ἀν ἀγαγωμεν, ἐνα έχων και συ

דל שוסדם שמף קושי אספנים

Και του άποκρινασθαι λόγοται, Έννοῦ γάρ, φαναι, ότι έγομεν τα πιστά ἐν ταῖς ἡμετέραις ψυγαῖς και ταις ἡμετέραις γερσιν. σύτω γάρ δοκούμεν παροσκευασθαι ως ἡν μέν ἀληθευητε, ικανοὶ είναι ἡμᾶς εὐ ποιεῖν: ἡν δε ἐξαπατατε, εὐτω νομιζομεν έγειν ὡν σύγ ἡμᾶς ἐφὶ ὑμιν ἐσεσθαι, ἀλλα μάλλον, ἡν οἱ θεοι θελωσιν, ὑμᾶς ἐφὶ ἡμῖν γενεσθαι. και μέντοι, ἔφη, ὡ Τρκανιοι, επείκερ φατὰ ὑστάτους ἐπεσθαι τοις ὑμετέρους, ἐπείδαν Ιόητε κύτους, σημηνατε τ ἡμῖν ὅτι οἱ ὑμετέροι τεἰσιν, ἴνα φειδωμέθα κύτῶν.

1 despessio Dimlorf, Inter Edd., despérsio MSS., Dindorf,

Sample

<sup>1</sup> suntiner Dindref later Edd., sunares 23 supalises 29. 6 jureym Britaints, Feld., haveym MSS.

# CYROPAEDIA, IV n 11-13

their subordinates remained behind. But all the rest hastened out cheerily and enthusiastically, for they came not from compulsion but of their own free will

and out of gratitude.

12. And when they were out of the camp, he went He continue first to the Medes and praised them and prayed the of marshing gods above all things graciously to lead them and his own men, and he prayed also that he himself might be enabled to reward them for this zeal of theirs. In concluding, he stated that the infantry should go first, and he ordered the Medes to follow with their cavalry. And wherever they were to rest or halt from their march, he enjoined it upon them that some of their number should always come to him, that they might know the need of the hour.

13. Then he ordered the Hyrcanians to lead the way.

"What " they exclaimed, " are you not going to wait until we bring the hostages, that you also may have a guarantee of our good faith before you

proceed?"

"No," he is said to have answered. "for I consider that we have the guarantee in our own hearts and hands. For it is with these, I think, that we are in a position to do you a service, if you speak the truth, but if you are trying to deceive us, we think that, as things are, we shall not be in your power, but rather, if the gods will, you shall be in ours. And hark you, men of Hyrcania," said be, "as you say that your people are bringing up the enemy s rear, inform us, as soon as you see them, that they are yours, that we may do them no harm."

14 'Ακούσαντες δὲ ταῦτα οἱ Τρκάνιοι τὴν μὲν δδον ἡγοῦντο ώσπερ ἐκέλενε, τὴν δὲ ραμην τῆς
ψυχῆς ἐθαύμαζου και οὕτε Ασσυρίους οῦτε
Λυδοὺς οὕτε τους συμμαχους αὐτῶν ἔτι ¹ ἐφοβοῦντο, ἀλλὰ μὴ παντάπασω ὁ Κῦρος μικράν
τινα αὐτῶν οἱοιτο ροπήν εἶναι και προσοντων καὶ
ἀπόντων.

15 Πορευομένων δὶ έπει νὺξ ἐπεγένετο, λέγεται φώς τῷ Κυρφ καὶ τῷ στρατευματι έκ τοῦ οὐρανοῦ профаиль училован, бото паст или фрикци буγίγνεσθαι προς το θείον, θυρρος δέ προς τους πολεμιούς, ως δ' ευζωνοί τε και ταχύ επορεύουτο, είκοτως πολλην τε οδον διήνυσαν και άμα κνέφα πλησίου γυγνονται του τών Τρκανιών στρατεύmator. 16. 60 8 byrana of dyrychos, sal 16 Κυρφ λεγουσικότι ούτοι είσικ οι σφέτεροι. τώ τε yap veratove elvas ysyrwakes Idagar kal to πλήθει τών πυρών. 17. έκ τούτου πεμπει τον έτερου αύτων πρός αύτούς, προστάξας λέγειν, εί φίλοι είσιν, ώς ταχιστα ύπανταν τὰς δεξιάς μνατείναντας συμπέμπει δέ τινα 1 καλ τών συν lauri kal kéyese énékeuse tois Tonaviois bis ins άν ορώσιν αύτους προσφερομένους, ούτω καλ αύτοι ποιήσουσιν. ούτω δη ο μέν μένει τών Δγγέλων παρά τῷ Κύρφ, ὁ δὲ προσελαυνει προς τους Toxavlove.

18. 'Εν φ δ' ἐσκόπει τοὺς Τρκανίους ὁ Κῦρος δ τι ποιήσουσιν, ἐπέστησε τὸ στρατευμα· παρελαύνουσι δε προς αὐτὸν οἱ τῶν Μήδων προεστη-

voe Zeuze, Rdd. , voeks MSS,

<sup>1 5-</sup> zy Dindorf, Gemoll , omitted in z, Hug, Breitenbach, Marchant.

### CYROPAEDIA, IV ii. 14-18

14. When the Hyrcanians heard this, they led the way, as he ordered. They wondered at his magnanismity, and they no longer had any fear of either the Assyrians or the Lydians or their aires, but they feared only lest he should think that it was not of the alightest moment whether they joined him or not.

15 As they proceeded, night came on, and it is the conce said that a light from heaven shone forth upon Cyrus Hymanias and his army, so that they were all filled with awe at the miracle but with courage to meet the enemy And as they were proceeding in light marching order with all dispatch, they naturally covered a great dutance, and is the morning twilight they drew nest to the story of the Hyresmans. 16 And when the messer gers recogn zed the fact, they reported to tyrus that these were their swn people, for they said that they recognized them both by the fact that they were in the rear and by the number of their fires. 17 Upon hearing this report he sent one of the two messengers to them with orders to say that if they were frouds, they should come to meet him with their right hands raised. And he sent along also one of his own men and ordered him to tell the Hyreamans that he and lus army would govern their conduct according to the way in which they should see the Hyreamans behave. And thus it came to pass that one of the messengers remained with Cyrus, while the other rode away to the Hyrcagians

18 While Cyrus was watching to see what the Hyrcanians were going to do, he halted his army And Ligranes and the officers of the Media rode up

πότες καὶ ὁ Τιγράνης καὶ ἐπερωτώσι τὶ δεῖ ποιείν.
ὁ δι λόγω αὐτοις ὅτι τοὺτ᾽ ἔστι τὸ πλησιου
Τραμιών στρατευμα και οἰχεται ὁ ἔτερος τῶν
ἀγγελων προς αὐτους και των ημετέρων τις συν
αὐτῷ, ἐροῦντες, εἰ φίλοι εἰσιν, ὑπαντιαζειν τὰς
δεξιὰς ἀνατειναντας πάντας ἡν μεν οὖν οῦτω
ποιωσι, δεξιοῦσθέ τε αὐτους καθ' ὁν ἀν ἢ ὅκαστος,
και ᾶμα θαρρυνετε: ἡν δε ὅπλα αἰρωνται ἡ φεύηκεν ἐπιχειρωσι, τούτων, ὁψη, εὐθυς δεῖ πρωτων
πειρῶσθαι μηδενα λιπεῖν.

19 'Ο μεντοιαύτα παρηγγείλεν οι δέ Τρεάνιοι ἀκουσαυτες τῶν ἀγγελων ἡσθησαν τε και ἀνα πηδησαυτες ἐπι τους ἔππους παρησαν τὰς δεξιας, ῶσπερ εἰρητο, προτεινοντες οι δε Μῆδοι και Περσαι ἀντεδεξιούντο τε αυτους και ἐθαμρυνον.

20 Έκ τουτου δη ο Κυρος λεγει. Ημείς μενδή, δ Τρασνιοι, ήδη ύμλα πιστευομέν που ύμας δε χρή προς ημας ούτως έχειν. τούτο δ', έφη πρώτον ήμλα είπατε πόσον απέχει ενθευδε ένθα αι δρχαι είσι τών πολεμιών και το αθροον αὐτών

Οι δ' άπεκριναντο ότι όλυγφ πλέον ή παρα-

σώγγην.

31 'Ευταύδα δη λόγει ό Κύρος, 'Αγετε δή, δήη, δ άνδρες Περσαι και Μήδοι και υμείς, ά Τρκιινιος, ήδη γάρ και προς ύμας σε προς συμμαχούς και ποιουτφ δαμεν δυθα δη μαλακισάμενοι μέν παντών άν τών χαλεπωτάτων τυχοίμεν' Ισασί γάρ οί πολέμιοι έφ' ά ήπομεν' ήν δε το καρτερόν έμβαλομενοι Ιωμέν ρωμή και θυμφ έπι τους πολεμιούς, πότικα μαλ' δψεσθε ώσπερ δουλών αποδιδρασκου-

# CYROPAEDIA, IV is 18-21

to bini and saked what they should do. And he said to them. "What you see there not far away is the Hyrcanian army, and one of their envoys has gone to them, and one of our men with him, to tell them all, if they are our friends, to come to meet us with their right hands upraised. Now, if they do so, give to them the right hand of fellowship, each of you to the man oppointe himself, and at the same time bid them welcome But if they make a weapon or attempt to run away, we must lose no time in trying not to leave a single one of these first alive

 Such were his commands. And the Hyreanland Troy all were delighted when they heard the report of the prop envoys, and leaping upon their horses they came at once with right hands upraised, as directed, and the Medea and Persians gave the right hand of fellowship

and bade them welcome

40 "Men of Hyreanis," Cyrus sald presently, "we trust you now, as you see, and you also ought to feel the same way toward us. But tell us first how far it is from here to the headquarters of the enemy and the main body of their army

"Not much more than a parasang,"

answettil.

21 "Come on, then, Persians and Medea," Cyrus eried, "and you Hyreamons for now I speak with you also as confederates and allies-you must know that we are in a position where we shall meet with nothing but disaster if we betray a lack of courage, for the enemy know what we have come for But if Cyron we go into the attack upon the enemy with might plant for and main and with stout hearts, you will see right soon a second that, just like a lot of slaves caught in an attempt to run away, some of them will beg for mercy, others

#### KENOPHON

των ηξοημένων τους μες εκετευοντας αξτών τοξε δε φευγυντας τους δι ουζε ταυτα φρονείν δι ναμε νους ηττημενοί τε γαρ δήνονται ήμας και ούτε οιομενοί ήξειν ούτε συντεταγμενοί σύτε μαχεσθαί παρεσκευκεμενοί απετειλημμένοι έσονται 21 ει οξη ήξεις βοιλομίθα και δειπνήσαι και υπτερεύσαι και βιοτευείν το άπο τουδί, μη δωμέν αυτοίς πχολήν μητε βι υλευσασθαί μητε παρασκευασα σθαί άγαθαν αυτοίς μηδεν, μήξε γνώναι πιμπαν ότι διθρωποί έσμεν, αλλά γειρα και κοπίζες και καγιερείς άπαντα και πληγιές ήπειν νομίζοντων συμέροντων

13 και υμείς μεν, έφη, ω Τρεαυιοι, ύμας αύτους προπετισαντες ημών πορεισσθε έμπρο εθεν, όπως τών υμετέρων όπλων ορωμείων λαμι βινώμεν ότι πλειστού χροσού έπειδου δ έγω προς τῷ στρατευμάτε γένωμαι τῶν πολεμιών, παρ έμοι μεν αυταλιπέτε έκαστοι ταξεύ εππέων, β, δυ τι δέν χρωμαι μενών παρά τὸ στρατοπεδού 24 ύμων δέ οι μεν δρχωτές και οι πρεσεύντεροι ἐν ταξει ειθροοι έλπινετε, ει σωφρονείτε, ενα μηπότε άθροψ τιει ἐντυχούτες απολιασθήτε, τους δε νέω τέρους εφιετε δεώκειν αυτοιδά απινούτων τοῦτο γάρ ἀσφαλέστατου, νῶν ως δυαχιστούς τῶν πολεμιών λεπεώ.

25 'Ην δε νικώμεν έψη, ὁ πολλοῖε δὴ κρα τοῦσε τὴν τυχην ανετρεψε, ψυλάξασθαι δεί τὸ ἐψ αρπαγον τραπεσθαι ὡς ὁ τουτο ποιῶν συκέτ' ἀνηρ ἐντικ, άλλὰ σκευοφορος και ἔξεστε τῷ βουλομένω χρῆσθαι ἤδη τουτω ὡς ἀνδραποδω.

26 Тиксию бе хру учёны бы онбен вать пербальногором той найм в увр пратён бум минта антурками, пас тоне бибрах най тёх

## CYROPAEDIA, IV h. s1-16

will try to escape, others still will not even have presence of mind to do either. For they will see us before they have recovered from their first defeat, and they will find themselves enight neither thinking of our coming, nor drawn up in line, nor prepared to fight. 22 If, therefore, we wish from this time forth to eat well, to sleep soundly, and to live comfortably, let us not give them time either to take counsel or to provide any defence for themselves, or even to recognize at all that we are human beings, but let them think that nothing but and ds, swords, bills, and blows have descended upon them.

23 ° And you, Hyreanana, said he "spread yourselves out in the van and mucch before in, in order that only your arms may be seen and that our presence here may be concealed as long as passiole. And when I come up with the enemy's army, then leave with me, each of you, a division of cavalry for me to me whose I remain near their camp. 24 But you officers and men of years, much together in close order, if you are wise, so that if you fad in with any compact body you may hever be forced back, and leave the pursuit to the younger men, and let them kill all they can, for this is the safest measure—to leave now as few of the enemy a ive as possible.

26 'And if we win the battle, he continued, Howele, "we must be on our guard against an error which has lost the day for many in the hour of victory—of release turning ande to plunder. For the man who does this is no longer a soldier but a camp-follower, and any one who will in free to treat him as a slave.

26 "You should realize this also, that nothing is more enriching than victory. For the victor has awent together all the spoil at once, the men and

γυναίκας και τὰ χρηματα καὶ πάσαν τὴν χωραν. προς ταῦτα τοῦτο μόνον όρατε ὅπως τὴν νίκην διασωζωμεθα: ἐαν γὰρ κρατηθῆ, καὶ αὐτος ὁ ἀρπαζων ἔχεται. και τοῦτο ἄμα διωκοντος μέμνησθε, ἤκειν πάλιν ὡς ἐμὲ ἔτι φύους ὅντος: ὡς σκότους γενομένου οὐδένα ἔτι προσδεξομεθα.

27. Ταῦτ' εἰπων ἀπέπεμπεν εἰς τὰς ταξεις ἐκάστους καὶ ἐκέλευεν ἄμα πορευομένους τοῖς ἐαυτοῦ ἔκαστον δεκαδαρχοις ταὐτὰ σημαινεινἐν μετώπε γὰρ ἢσαν οἱ δεκάδαρχοι, ὥστε ἀκούειν τους δὲ δεκαδάρχους τῆ δεκαδι ἔκαστον κελεύειν παραγγέλλειν.

Έκ τούτου προηγούντο μέν οἱ Τρκάνιοι, αὐτὸς δὶ τὸ μίσον έχων σὺν τοῖς Πέρσαις ἐπορεύετο· τοὺς δὲ ἐππέας ἐκατέρωθεν, ὅσπερ εἰκος, παρ-

érafe.

2<sup>N</sup> Των δε πολεμίων, έπει φως εγένετο, οι μεν εθαυμαζον τὰ όρωμενα, οι δ΄ έγυγνωσκον ήδη, οι δ΄ ήγηγελλον, οι δ΄ έβόων, οι δ΄ έλυσυ εππους, οι δὶ συνεσκευάζοντα, οι δ΄ ωπλιζοντο, οι δ΄ ωπλιζοντο, οι δ΄ άμεπήδων έπι τους εππους, οι δ΄ έχαλινουν, οι δὶ τὰ γυναίκας ἀνεβιβαζον έπι τὰ όχηματα, οι δὲ τὰ πλειστου ἄξια έλαμβανον ὡς διασωσομενοι, οι δὲ κατορυττοντες τὰ τοιαύτα ήλίσκοντο, οι δὲ πλείσται εἰς φυγήν ώρμων οἰεσθαι δὲ δεϊ καὶ δλλα πολλά τε καὶ παυτοδαπά ποιείν αὐτους, πλὴν έμαχετο οὐδειε, ἀλλ. ἀμαχητι ἀπώλλυντο.

29. Κροίσος δε ο Αυδών βασιλευς, ώς θερος

<sup>&</sup>lt;sup>1</sup> бра́µши ху, most Edri ; враµии х, Dindorf (the doings).
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# CYROPAEDIA, IV il. 26-29

the women, the wealth and all the lands. Therefore have an eye to this alone—that we may conserve our victory, for even the plunderer himself is in the enemy a power if he is conquered. And remember even in the heat of pursuit to come back to me while it is yet daylight, for after nightfall we shall not admit another man."

27 When he had said this he sent them away to their several companies with orders to issue, as they marched, the same directions each to his own corporals (for the corporals were in the front so as to hear), and they were to bid the corporals each one to announce it to his social.

Then the Hyrcamans led the way while he himself with his Persans occupied the centre as they marched. The cavalry he arranged, as was natural, on either

flank.

28 And when daylight came, some of the enemy the panish wondered at what they saw, some realised at once Amprian what it meant, some began to spread the news, some to cry out, some proceeded to until the horses, some to pack up, others to toos the armour off the pack annual, still others to arm themselves, while some were leaping upon their horses, some bridling them, others her ang the women into the wagons, and others were anatching up their most valuable possessions to save them, still others were caught in the act of burying theirs, while the most of them sought refuge in precipitate flight. We may imagine that they were doing many other things also—all sorts of other things—except that no one offered to resist, but they perished without striking a blow

29. As it was summer, Croesus, the king of Lydia,

ήν, τας τε γυναίκας έν ταϊς πρμαμάξαις προαπ етерфито тус выстос ме ди рази поремонто ката форос, най астос бран того синам видπολουθεί 30 παι τον Φρυγα τὰ αυτά ποιήσαι φασι του της παρ' Ελλησποντον άρχοντα Φρυ-केंद्र हैरे सक्तुवर्षकारक रकेंग्र фесторогой हता ектакинфинатия айтоге, тоборные те узуча ревог фастов од как айток дий пратос

31 Tor be row Kannabonar Baachta aul tor тыя Аравини вті вудос битыс как ижовтинтас авиранотоку начанационоги во Тринног ве представ до тых ановаговых Аваприях как Арадын ду уар тү ангыз битес хырд насито-

**Ритата прос тяк поресан с**ёхок

32 Oc per on Micos nas Tonderos, ola bi timos aparourtas," telaura emolour členkovies be kipos rove map laurie immeas navakeiditerras περιελαυνείν έεελευε το στρατοπέδου, και εί τενατ συν δπλοις Ιδοίεν εξιούτας, κατακαίνειν τοις δ empleson sie enprese, onoco: the tolement वर्णवर्णाक्षर मेववर रणस्था में सर्भेषवरका में राज्याया. άποφερευ τα όπλα συνδεδεμένα, τους δέ ίππους êm tais exmeis xaraheines doris de tauta un ποιησοι, αύτικα της κιφαλής στερησισθαί ве почиває прохиром бхончес во чабы періф 35 of pay on the onla fronte appl πτουν, αποφεροντες είς δυ χωριου όπος επέλευε: και ταυτα μεν οίς έπεταξευ έκαου

34. 'O be Kupor everances ότι ηλθον μέν ούτε

Laparatires Castalia Edd - approvers MSS Suppressed Pincher Publis September MSS.

# CYROPAEDIA, IV il 29-34

had had his women sent on by night in carriages, that they might proceed more could risbly in the cool of the might, and ar himself was following after with his cavalry 10. And the Phrygian king the ruler of Phrygia on the Hellespont, tody say did the same. And when they saw the fugitives who were overtaking them they enquired of them what was happening, and then they also took to flight as fast as they could go.

31 But the king of Cappadocus and the Arabian king as they were stallness by and stood their ground trinigh maximed, were out down by the Hyromians. But the majority of the shon were Assyrants and Arabians. For as these were in their own country,

they were very to surely about getting away

32. Now the Medes and Hyromogo, as they pur- now the saied, committed such acts as men might be expected the said to commit in the hour of victory. But Cyria ordered the homeonen was had been left with him to ride around the camp and to kill any that they saw coming out under arms, while to toose who remained made he issued a proconnation that as many of the enemy a makers as were exculremen or targeteers or bowmen should bring out their wespons tied in bundles and deaver them up, but should lowe their horses at their tents. Whoever fuled to do so should soon lose his head. Now Cyrus's men stood in line around them, where in hand. 31 Accordingly, those who had the weapons carefed them to one place, where he directed and threw them down, and men whom he had appointed for the purpose burned them.

34 Now Cyrus recollected that they had come

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σίτα ούτε ποτά έχοντες, άνευ δε τούτων ούτε στρατευεσθαι δυνατάν ούτ' άλλο ποιείν ουδέν σκοπών δ' όπως δυ κάλλιστα και τάχιστα ταθτα γένοιτα, ένθυμείται ότι άνωγκη πάσι τοίς στραrevoudrois elvas riva bro nal annune pednaes nal вжих тажитивена жареакенаарына тойу отративταις είσιούσια έσται. 35, καὶ τοίνυν έγνω ότι τούτους είκος μάλιστα πάντων έν τῷ στρατοπεδο νύν κατειλήφθαι ήν διά τὸ άμφὶ συσκευασίαν έχουν έκηρυξα δή παρείναι τους έπιτρόπους παντας εί δέ που μή εξη έπιτροπος, τον πρεσ-Витатон ажд акцийс тр бе амендойну, танта τά χαλεπά άνειπεν, οι δέ ορώντες και τους δεσποτας πειθομένους ταχύ έπειθοντο. έπει δέ παρεγένοντο, πρώτου μεν έκελευε καθιζεσθαι εύτων δουις έστι πλλον ή δυοίν μηνοίν έν τη कसम्मृत रवस्तरम्हिस्य. 36. रसही हेंद रवपरवण्य हरिन्छ. αύθις έκελευτε δσοις μηνός ήν έν τουτφ σχεδό» жинтес вкавівонто. 37. вже бі тайта внавен, elmen moe aurois.

"Αγετέ νυκ," έφη, & deδρες, οι τινες ύμων τὰ μεν κακά μισείτε, μαλαπού δέ τινος παρ' ήμων βούλοισε & τυγχανειν, έπιμεληθητε προθυμως όπως διπλιισια έν τῆ σκηνῆ έκαστη σίτα και ποτὰ παρεσκευασμένα ἢ ή τοίς δεσποταις παὶ τοίς οἰκεταις καθ' ήμέραν ἐποιείτε καὶ τάλλα δὲ παντα όποσα παλὴν δαῖτα παρέξει ἔτοιμα ποιείτε, ὡς αὐτικα μάλα παρεσονται οποτεροι ἀν κρατώσι, καὶ ἀξιωσουσιν ἐκπλια ἔχειν παντα

l tapera sue Edd. , Epere vie a ; dyere releus aD.

# CYROPAEDIA, IV ii. 34-37

with neither food nor drink, and without these it was not possible to prosecute a campaign or to do anything else. And as he was considering how to cyris procure the best possible supplies with the greatest by on possible dispatch it occurred to him that all those missist who take the field most have some one to take care of the tent and to have food prepared for the soldiers when they came in. 35 So he concluded that of all people these were the ones most harly to have been caught in the camp became they would have been busy packing up. According v, he issued a proxiamation for all the commissants to come to him, but if a community officer should be lacking anywhere, the oldest man from that tent should count. And to any one who should dare to disobey he threatened direct punishment. But when they may their piasters obeying they also obeyed at once. And when they had come, he first ordered those of them to ait down who had more than two months supply of provisions in their tents. 36 And when he had noted them, he gave the same order to those who had one month's supply. Hereafon nearly a t ant down 37 And when he had thus information he addressed them as to nows.

"Now then, my men, said he, "if any of you have a dislike for trouble and with that you might receive kind treatment at our hands, be sure to see to it that there be twice as much food and drink prepared in each tent as you used to get ready every day for your masters and their servants, and get every thing time ready that belongs to a good meal, for whichever side is victorious, they will very soon be here and they will espect to find plenty of every

#### KENOPHON

प्रवेगराम्मवेशस्य, स्थे क्ष्रेण विषय हैंगा वाध्याकेर्यका सेन हैस्सीन

duturrus déverdas rous dodoas

38 Of mer in that decountries would emound та мартуугацина вираттом в бе вмукалевая TOUR TREMOYOUR PLACE TOIGH AND PER BILLON. myrman per but vir lheater hair sportpore pakiere fewordseption stroit sai moroit you εθαι άλλ' ού μοι δοπεί τουτ' άν το άριστον There workings had in the suppayor for pedeir harmen, oid do abry & educia corred τέρους τοσούτου ποιησαι δσον εί δυναιμέθα τους тинимуют пробинова монтабая 39 ні бе тыр PUPI CLOKOFTON REL RETERESPONTEN TOUS THATEDOUS Tokeplous sal payophous, of the evaptiontal. TOUTHER BUTTHER OUTING AMERICA GOTE HAL TOWN вебения жые праттория приятивотее фициовия. brug un airpoi uir davocueba, dodenie 5 вторива виррации второинтее то ве тих RIVERVENOPTHE RAL MODOLLYME EMILIPHY PROG STIME eidioprie turitubem Boveir, aurn Ar quae & form where suspanser, or sym sque, of the жарахрума тү үштүрі харынандаг. 40 бүгөү eare &, ton, us as unto exception alayurter for ούδ δε ήμε τον προσηκει ούτο πλησμονής πω обте мевче об упр на бланенранны быть а βουλομέθα, άλλ' αὐ τά πάντα νυν άκμαζει έπιректах беорена - Гуория уар до тф отратожебы **Ψολεμιους Ψολλαπλασιους ήμών αύτών**,

<sup>&</sup>lt;sup>1</sup> pryodrow also an otherwise nationers MS of Valchonner failed as O by Dandorfs, Bentoninch, Gernoll, pryodramos xys, Marchant.

# CYROPAEDIA, IV n. 37 46

sort of provisions. Let me assure you, then, that it would be to your advantage to entertain those men

handsomely

38 When they heard this, they proceeded with great abscrity to carry out his directions, while he ea ed together his captains and spoke as follows: "I cross realize friends, that it is possible for an new to take hancheon first, while on a companies are away, and to so er joy the choicest food and drink. Hot I do not a think that it would be of more advantage to in to water cat this lancheon than it would to show overally in thoughtful for our comrades, neither do I think that this feasing would add as much to our strongth as we should gain if we round make our acres devoted to us. 39 But I we show ourselves to be so orgiectful of them that we are found to have broken our fast even before we know how they are famig while they are parsa og and slaying our encusies and fighting at your that opposes then, let as beware lest we be disgraced in the rayes and lest we find ourselves erupiled by the loss of our allies. If, on the other hand, we take care that those who are bearing the danger and the toil shall have what they need when they come back, a banquet of this sort would in my opinion, give as more pleasure than any unnichiste gratification of our appet/tes 40. And remember, and he "that even if we were under no obligation to show them every consideration, even so it is not proper for us as vet to sate ourselves with food or drink, for not yet have we accompashed what we wish, but, on the contrary everything is now at a erant and requires care. For we have encuses to camp many times our own number, and that, too,

τούτους λελυμένους αθς καὶ φυλάττεσθαι Ετι προσήκει καὶ φυλάττειν, όπως δισι καὶ οἰ ποιήσοντες ήμὶν τάπιτήδεια. Έτι δ' οἰ ἐππεῖς ήμὶν ἄπεισι, φροντιόα παρέχοντες δπου ὶ doi: κὰν Ελθωσικ, εἰ παραμενοῦσιν.

41 "Πστ', δ άνδρες, νῦν μοι δοκεὶ τοιοῦτον σῖτον ήμας προσφέρεσθαι δεῖν καὶ τοιοῦτον ποτὰν όποῖον ἄν τις οἴεται μάλιστα συμφορον εἶναι προς τὸ μήτε ὑπνου μήτε ἀφροσυνης ἐμπίμ-πλασθαι.

42. "Ετι δέ και χρήματα πολλά έστιν έν τῷ στρατοπέδω, ών ούπ αγνοώ δτι δυνατόν ήμεν ποινών δυτων τοῦς συγκατειληφόσε νοσφίσασθαι όποσα αν βουλωμεθα, άλλ' ού μοι δοκεί το λαβείν жербадантеров вінає той бікаконе фанконенове έπεινοις τούτφι πρίασθαι έτι μάλλον αύτοὺς 🐴 νθν ασπάζεσθαι ήμας. 43. δοκεί δέ μοι, έφη, καί το νείμαι τα χρήματα, έπειδαν Ιλθωσι. Mybois sai Toxaviois sai Teypany enerperfaiκαι ήν τι μείον ήμεν δάσωνται, κέρδος ήγεισθαιδιά γαρ τὰ κερδη ήδιον ήμῶν παραμενούσι. 44. τὸ μέν γάρ νου πλεονεκτήσαι όλυγοχρονιον ἄν ήμεν τον πλούτον παράσχοι το δέ ταύτα προεμένους έκεινα κτήσασθαι δθεν ο πλούτος φύεται, τούτο, ώς έγω δοκώ, είεναωτερον ήμεν δύναντ άν του δλβον και πάσε τοῖς ήμετέροις παρέχειν.

45. Οίμαι δ΄, έφη, και οίκοι ήμας τούτου ένεκα άσκειν και γαστρός κρείττους είναι και κερδέων

<sup>&#</sup>x27; free xD, most Edd. , wet AH, Dindorf, Hug.

# CYROPAEDIA, IV II 40-45

under no confinement. We not only must keep watch against them but we must keep watch over them, so that we may have people to look after our provisions. Besides, our cavalry are gone, making us anxious to know where they are and whether they will stay with us if they do come back

41 "And so my men, said he, "It seems to me that we should take only such meat and such drink as one would suppose to be least likely to overcome

us with alcep and foolishness.

42 " Bendes, there is also a vast amount of treasure in the camp, and I am not ignorant of the fact that it is possible for us to appropriate to ourselves as much of it as we please, though it belongs just as much to those who henced us to get it. But I do not think it would bring by greater ginn to take It than it would to show that we mean to be fair and square, and by such dealing to secure greater affection from them than we have already 43 And so it scema best to me to entrust the division of the treasure to the Meder and Hyroamana and Tigennes when they come, and if they apportion to us the smaller share, I think we should account it our game, for because of what they gam, they will be the more glad to stay with us. 44 For to secure a present advantage would give us but short-lived riches. But to sacrifice this and obtain the source from which real weath flows, that, as I see it, could put us and all of ours in possession of a percential fountain of wearth.

45 "And if I am not mirtaken, we used to train ourselves at home too, to control our appetites and to abstain from unseasonable gain with this in view, that,

άκαίρων, εν', εε ποτε δέοι, δυναίμεθα αὐτοῖς συμφόρως χρήσθαι ποῦ δ' ἄν ἐν μείζοσι τῶν νῦν παρόντων ἐπιδειξαίμεθ' ἄν τὴν παιδείαν ἐγὼ

μέν ούχ δρώ.

48. Ό μεν ούτως είπει συνείπε δ' αὐτῷ Τστάσπας ἀνὴρ Πέρσης τῶν ὁμοτίμων ὧδε· Δεινὸν γάρ τῶν εἴη, ὧ Κῦρε, εἰ ἐν θήρα μὲν πολλάκις ἄσιτοι καρτεροῦμεν, ὅπως θηρίοι τι ὑποχείριοι ποιησώμεθα και μάλα μικροῦ ἴσως ἄξιον δλβον δὲ ὅλον πειρωμενοι θηρῶν εἰ ἐμποδών τι ποιησαίμεθα γενέσθαι ἡμῖν ἃ τῶν μὲν κακῶν ἀνθρωπων ἄρχει, τοῖς δ' ἀγαθοῖς πείθεται, οὐκ ἃν πρέποντα ἡμῖν δοκοῦμεν¹ ποιεῖν.

47. Ο μέν οὖν 'Υστάσπας οὕτως εἶπεν· οἱ δ' ἄλλοι πάντες ταῦτα συνηνουν. ὁ δὲ Κῦρος εἶπεν, 'Αγε δη, ἔφη, ἐπειδὴ ὁμονοοῦμεν ταῦτα, πέμψατε ἀπό λόχου ἔκαστος πέντε ἄνδρας τῶν σπουδαιοτώτων· οῦτοι δὲ περιιόντες, οῦς μὲν ἄν ὁρῶσι πορσύνοντας τὰπιτήδεια, ἐπαινούντων· οῦς δ' ἀν ἀμελοῦντας, κολαζοντων ἀφειδέστερου ἡ ώς δε-

σπόται.

Ούτοι μέν δή ταθτα έποίουν.

#### Ш

 Των δὲ Μήδων τινὲς ήδη, οἱ μὲν ἀμάξας προωρμημένας καταλαβόντες καὶ ἀποστρέψαντες προσήλαυνον μεστάς ὧν δεῖται στρατιά, οἱ δὲ

<sup>&</sup>lt;sup>1</sup> δοπούμεν Dindorf\*, Marchant, Hug, δοποίημεν zE\*, Dindorf\*, Brestenbach; δοποίεν Ε'; δοποίμεν CD.

# CYROPARDIA, IV n. 45 mi r

if occasion should ever demand it, we might be able to employ our powers of self-control to our advantage. And I fail to see where we could give proof of our the training on a more important occasion than the forestant present.

present.

46. Thus he spoke, and Hystaspas, one of the the proof Persian peers, supported him in the following speech : "Why, yes, Cyrus, on the chase we often hold out without a thing to est, in order to get our hands on some beast, pernaps one worth very little; and it would be strange indeed now, when the quarry we are trying to secure is a world of wealth, if we should for a moment allow those passions to stand in our way which are bad men's masters but good men's servants. I think, if we did so, we should be doing what does not befit us."

47 Such was Hystaspas's speech, and all the rest agreed with it. Then Cyrus said "Come then, since we are of one mind on this point, send each of you five of the most reliable men from his plateon. Let them go about and praise all those whom they see preparing provisions, and let them punish more unaparingly than If they were their masters those

whom they see neglectful."

Accordingly, they set about doing so.

#### Ш

1 Now a part of the Medes were already bringing the cavelry in the wagons which had been hurried forward and apple. which they had overtaken and turned back packed

καὶ ἀρμαμάξας γυναικών τών βελτίστων τών μέν γυησίων, τών δὲ καὶ παλλακίδων διὰ τὸ κάλλος συμπεριαγομένων, ταυτας εἰληφότες προσήγου. 2. πάντες γὰρ ἔτι καὶ νῦν οἱ κατὰ τὴν 'Ασίαν στρατευόμενοι ἔχουτες τὰ πλείστου ἄξια στρατεύουται, λέγουτες ὅτι μᾶλλον μάχοιντ' ἀν εἰ τὰ φίλτατα παρείη τούτοις γάρ φασιν ἀνάγκην είναι προβύμως ἀλέξειν. ἴσως μὲν οὖν οὖτως ἔχει, ἴσως δὶ καὶ ποιοθσιν αὐτὰ τἢ ἡδουῆ χαριζόμενοι.

3. 'Ο δε Κύρος θεωρών τὰ τῶν Μήδων ἔργα καὶ Τρκανίων ὥσπερ κατεμέμφετο καὶ αὐτόν καὶ τοὺς σὺν αὐτῷ, εἰ οἱ ἄλλοι τοῦτον τὸν χράνον ἀκμάζειν τε μᾶλλον ἐαυτῶν ἐδόκουν καὶ προσκτάσθαὶ τι, αὐτοὶ δ' ἐν ἀργοτέρα χωρα ὑπομένειν. και γὰρ δὴ οἱ ἀπάγοντες καὶ ὑποδεικνύντες Κύρφ ὁ ῆγον πάλιν ἀπήλαυνον, μεταδιώκοντες τους ἄλλους ταῦτα γὰρ σφίσιν ἔφασαν προστετάχθαι

πομίν ύπο των άρχόντων.

Δακνόμενος δή ὁ Κύρος ἐπὶ τούτοις ταῦτα μὲν δμως κατεχωρίζε συνεκάλει δὲ πάλιν τους ταξιάρχους, καὶ στὰς ὅπου ὅμελλον πάντες ἀκούσεσθαι τὰ βουλευόμενα λεγει τάδε 4. Οτι μέν, ὁ ἄνδρες φίλοι, εἰ κατάσχοιμεν τὰ νῦν προφαινόμενα, μεγάλα μὲν ἃν ἄπασι Πέρσαις ἀγαθὰ γένοιτο, μέγιστα δ' ᾶν εἰκότως ἡμῖν δὶ ὧν πράττεται, πάντες οἶμαι γνγνώσκομεν ὅπως δ' ᾶν 348

# CYROPARDIA, IV dl. 1-4

full of what an army needs, others were bringing in the carriages that conveyed the most high horn women, not only wedded wives but also conculines, who on account of their beauty had been brought along, these also they captured and brought in. 2 For even unto this day all who go to was in Asia take with them to the field what they prise most highly, for they say that they would do battle the more valuatly, if all that they hold dearest were there, for these, they say, they must do their best to protect. This may, perhaps, be true, but perhaps also they follow this custom for their own sensual gratification.

3 When Cyrus saw what the Medes and Hyresmans were doing, he poured reproach, as it were, upon himself and his men, because during this time the others seemed to be surpassing them in atrenuous activity and gaining something by it, too, while he and his men remained in a positivit where there was hitteer nothing to do. And it did seem so, for when the horsemen brought in and showed to Cyrus what they brought, they rode away again in pursuit of the others, for they sud, they had been instructed

by their others so to do

Though Cyrus was naturally nettled at this, still be assigned a place to the spoil. And again he caned his captains together and standing where they would all be sure to hear his words of counsel, he spoke as follows: 4 "Friends, we all appreciate, I am sure that if we could but make our own the good fortune that is now dawning upon us, great hesings would come to all the Persians and above all, as is reasonable, to us by whom they are secured. But I fail to see how we are to establish a

αυτών ήμεις κύριοι γιγνοίμεθα, μη αυτάρπεις δυτες ετησασθαι αυτά, εί μη έσται οίκείου ίπτε: κου Πέρσαις τούτο έγω ούκετε όρω. 5 έννοείτε yap on, for Eyoper speis of Hepotal onka ole BOROUMEN TORTERBAL TOUS TOREMOUS OHOUR IDETER eal by recommon was ' & sweet & referat 4 wedraging aren immer brief buraquel du devyouras & haffeir & caracaveir, time & dr фодольто фийс провление наконь в тоботал в deputieral & imprie, en moutes ou ouders autore σενδύνος υφ' ήμων καπον νε παθείν μαλλον ή ύπο των πεφινατων δενδρων, 6 εί δ' ούτω ταύτ' Free, our richhor! Ore of riv maporter hair lumeic somitovas udera tā buoguspia grysomesa. éautau eiras one fittor o quetepa, lane de un Δια και μαλλον, 7 νύν μεν ούν ούταν ταύτ Eyes any aboveny of b' queix impleor appearмеда ил устрок тоитик, ой жасти дий катафанес бто том т ди тохориом бинациява как бией TOUTHER POINTS BEATED NOW OUR TOUTOIS, TOUTOUS те бусимен вы тоте метринтеров прос пийс фровольтах, опоте мар пареграг в апеста Ворλοιντα, ήττον άν ήμιν μέλοι, εί αύτοι άνευ τούτων άρποίμεν ήμιν αύτοῖς είεν 8. ταύτα μεν δη οίμαι ουδας Δε Αυτυγραμονήσειε μη συγι τὸ war diadepetr Repair vertable officer invicer dad duemo lame despeite more de touto geroito. έρ' οθν συνγωμέθα, εί βουλοιμέθα καθίσταναι in recent to quie unapper une tipos évoce. 9, our

\* 4 z ; not in xy or most Edd.

<sup>2</sup> nur larch, Gemolt refert MSS., most Reld.

I effeter yell, most how , folgher C. Hug.

### CYROPAEDIA, IV bt. 4 4

valid claim to the spoil if we cannot gain it by The our own strength, and this we carnot do, uncom Person the Persians have ensuley of there own 5 Just sayed think of it, he went on, "we Persians have arms a 17 of with which, it seems, we go into close quarters and their own but the encurs to fight and then when we have routed them, how could we without borses explore or kill horsemen or bowmen or targeteers in their flight? And what howmen or spearmen or horsemen would be afrest to come up and author some upon us, when they are perfectly sure that they are in no more danger of being harmed by us than by the trees growing vander? 6 And if this is so is it not evident that the horsemen who are now with us consider that everything that has fallen into our bunds is theirs no sess their ours, and perhaps by Leas even more so? 7. As things are now therefore this is necessarily the case. But suppose we accepted a body of cavary not inferior to theirs, in it not parent to us as that we should be able even without them to do to the enemy what we are now doing with their as) and that we should find them then less presumptuous toward up? For whenever they chose to remain or to go away, we should care less, if we were sufficient unto ourselves without them Well and good 8 No one I think, would gain come say me in this statement that it makes all the differ !" ence in the world whether the Persians have their a comown cavalry or not. But perhaps you are wondering how this may be accomp, shed. Well then, supposing that we walled to organize a division of cavairy, but we not better consider our resources and our deficiencies? 9 Here, then, in comp are numbers

οῦν Γκποι μὰν οὖτοι πολλοί ἐν τῷ στρατοπέδρι κατειλημμένοι καὶ χαλινοὶ οἰς πείθονται καὶ τάλλα δαα δεῖ ἴπποις ἔχουσι χρῆσθαι. άλλὰ μὴν καὶ οἰς γε δεῖ ἄνδρα ἰππέα χρῆσθαι ἔχομεν, θωρακας μέν ἐρυματα τῶν σωματων, παλτὰ δὲ δῆ τὰ λοιπον, δῆλαν ὅτι ἀνδρῶν ὅεῖ. οὐκοῦν τοῦτο μάλιστα ἔχομεν: οὐδεν γαρ οῦτως ἡμέτερον ἐστιν ὡς ἡμεῖς ἡμῖν αὐτοῖς.

'AXX' doti tie lame but our entatameda. mà Δι' ούδι γαρ τούτων των έπιστομένων νύν πρίν mateir obbeit frierare. All' elvoi de rie bri παίδες όντες έμανθανον. 11. καὶ πότερα παϊδές ейть фронцинеров боте навей та фрасонена кай Венкурцина А Анбрек; тотерог бе вы навышего іначитерої то вощать деночеїм, об маїбес А об διόρες: 12. άλλα μήν σχολή γε ήμεν μανθάνειν δση ούτε παισίν ούτε Δλλοις ανδρασιν ούτε γάρ τοξευειν ήμιν μαθητέον ώσπερ τοίς παισίπροεκισταμέθα γάρ τούτο ούτε μην άκοντίζειν. έπισταμεθα γαρ και τούτο άλλ' ούδε μην, ώσπερ τοίς άλλοις ανδριισι τοίς μέν γεωργιαι ασγολίαν παρέχουσε, τοῖς δε τέχναι, τοῖς δέ άλλα οικεια: ήμεν δε στρατευεσθαι ού μονου σχολή, άλλά καὶ ἀναγκη. 13, άλλά μὴν ούχ δόπερ άλλα πολλά των πολεμικών χαλεπά μέν, χρησιμα δέ ιππική δε ούκ εν οδώ μεν ήδιων ή αύτουν τουν ποδοίν πορευνσθαι, έν δε σπουδή ούχ ήδυ ταχύ μεν φέλω παραγενέσθαι, εί δεοι, ταχύ δέ, είτα άνδρα είτε θήρα δεοι διωκεσθαι, καταλαβείν;

# CYROPAEDIA, IV iii. 9-13

of horses which we have taken and runn which they obey, and everything else that horses must have before you can use them. It is, and more all that a homeman must use we have breastplates as defensive armout for the body and spears which we may use either to harl or to thrust. 10. What then remains? Obvious vive must have men. Now these above all other things we have, for nothing is so fully ours as we ourselves are our own.

"But perhaps some one will say that we do not know how to ride. No, by Zean and no one of these who now know how to ride did know before he learned. But, some one may say they learned when they were boys. Il And are beys more elever in learning what is expansed to their and what is shown their than are men? And which are better able with boddy strongth to put into practice what they have learned, boys or men? 12. Again we have more time for learning than either boys or other men, for we have not. See hove to learn to alloot, for we know how already, or to throw the spear, for we understand that too. No nor yet again are we so attacked as other men some of whom are kept busy with their farming some with their trades, and some with other domestic bilinum, while we not only have time for multary operations, but this are forced upon us. 13 And this is not ake many other branches of military discipline, useful but laborious, may, when it comes to marching, is not riding more pleasant than tramping along on one sown two fret? And when speed is required in it not desightful quickly to reach a friend's side, if need be, and quickly to overtake a man or an annual, if occasion should require one to give chase? And is this not

έκείνο δὲ οὐχὶ εὐπετές τὸ ὅ τι ἄν δεη ὅπλου φερειν τὸν ἴππου τοῦτο συμφέρειν, οῦκουν ταὐτό γ' ἐστὶν ἔχειν τε και φέρειν.

14. "Ο γε μην μάλιστ' δυ τις φοβηθείη, μή εἰ δεήσει ἐφ' ἴππου πινδυνευειν ήμας προτερου πρὶν ἀπριβούν το ἔργον τούτο, κάπειτα μητε πεζοι ἔτι ῶμεν μητε πω ίππεῖς ἐπανοι, ἀλλ' οὐδε τοῦτο ἀμηχανον ὅπου γὰρ ἀν βουλωμεθα, ἐξέσται ήμῶν πεζοῖς εὐθυς μαχεσθαι ουδεν γὰρ τῶν πεζικῶν ἀπομαθησομεθα ιππευειν μανθάνοντες

15 Κύρος μεν ούτως είναι Χρυσαντας δε συναγορεύων αύτψ ώδε Ελεξεν 'Αλλ' έγω μεν, έφη, обтые дисворы інтебет павей ще пореды, фр інтеру устанці, биврання попрос васавах. 16. νου μέν γαρ έγωγε άγανώ ήν γ' έξ Ισου τφ θείν όρμηθεις άνθρωπων μονον τη κεφαλή προσχω, κάν θηριον παραθεον ίδων δυνασθώ διατεινάμενος φθάвы боте аконтивы в тобейвы три жини провы αυτο γενέσθαι, ήν δ' ίππευς γένωμαι, δυνησομαι μέν άνδρα έξ όψεως μηκούς καθαιρείν, δυνησομαι δε θηρια διωκών τα μεν έκ γειρος παιείν καταλαμ-Ванин, та бе аконтіден ботер вотплоти [пав удр ван анфотери такен в, брие ван полочно γυγνηται άλληλων, ώσπερ τὰ ἐστηκότα ἐστικ.] 1 17. 8 δε δη μαλιστα δοκώ ζων», έφη, έζηλωκενας εποκενιαύρους, ε έγενοντα, ώστε πραβουλευε

<sup>\*</sup> nal deric MSS Dindorf Breitenhach, et al.; brecketud by Hag, Marshant, (ramoll.)

# CYROPARDIA, IV HI. 13-17

convenient, that the horse should help you to earry whatever acconfroment you must take along? Surely, to have and to carry are not quite the same

thing.

14 "What one might have most of all to fear, however, is that in case it is necessary for us to go into action on horseback before we have thoroughly mustered this task, we shall then be no longer infantrymen and not yet competent caralrymen. But not even this is an intermountable difficulty, for whenever we wish we may at once fight on foot, for in earning to ride we shall not be uncearning any of

our infantry tactics."

15 Tous tyrus moke, and Chrysnotas seconded terrories him in the following speech "I for one, am so enger to be to learn horsemanshi, that I think that if I become a horseman I shall be a man on wings, 16. For as we are now, I, at least, an natisfied when I have an even start in running a race with any man, if I can beat him only of a head, and when I see an ammal running along, I am astisfied if I can get a good aim quickly enough to shoot him or spear him before he gets very far away. But if I become a horseman I shall be able to overtake a man though he is as for off as I can see him, and I shall be able to pursue an male and overtake them and either strike them down from close at hand or spear them as if they were standing still, [and they seem so, for though both be moving rapidly, yet, if they are near to one another, they are as if standing still ] 17 Now the creature that I have envied most in I think, the Centaur of any such being ever existed), able to reason with a main a intelligence and to

σθαι μέν άνθρώπου φρονήσει, ταῖς δὲ χερσὶ τὸ δίου PARAMAGORI, INTOV OF TAXOS EYELD HAL ISYUD. бате то мен фейгрон вырейт, та б' вторитов шив. трежен, обвобу жанта каум тайта стиске чегоμενός συγκομιζόμαι προς έμευτου. 18 προυσείν или че бри жанта тү андрижину чинин, таке бе γερσικ σπλοφορησω, διωξομαι δε τῷ ἐππφ. τὸν δ΄ έναντίου άνατρεψω τῷ τοῦ ἐνπου ἀνμη ' άλλ' οὐ прижефране бебрасции ботер об отножентвиров 19 οὐκούν τούτο γε κρείττου ή συμποφυκένου τους μέν γαρ ιπποπενταυρούς οίμαι έγωγε πολλοίς μέν απορεώ των ανθρωποις ηθρημένων ώγαθών drue des yphodes, nollois de ten innois neducaτων ήδεων πώς αυτών χρη ἀπολαυειν. 20. έγω de de innever under, brav uer ent rou Innov удримал, та той унтристанови бутом битрабтак бе катава, бентиров кай фифисовμαι και καθευδησω ώστερ οι άλλοι άνθρωποι ώστε τί άλλο ή διαιρετος ίπποκενταυρος και TAXIN GUNBETOS YVYNOMAL

2) Έτι δ΄, έφη, και τοίσδι πλαονεκτήσω τοῦ ἐπποκενταυρου α μέν γιὰρ δυοῖν όφθαλμοιν ἐωρα τε <sup>3</sup> καὶ δυοῖν ώτοιν ῆκουκν - ἐγω δὲ τετταραι μέν ἔφθαλμοῖς τεκμαρούμαι, τετταραι δὲ ώσιν κἰσθησομαι - πολλα γαρ φασι καὶ ἔππον ανθρωπφ<sup>3</sup> τοῖς «φθαλμοῖς προορωντα δηλαϊν, πολλα δὲ τοῖς

<sup>1</sup> sone B. Dindorft, Edd., John Eyr.

<sup>2</sup> form ve Hig. Marchant, Gamoli, west of Disspiles MRS., Den sort Branchisch

<sup>\*</sup> debrery Pantaridas, Morshant, Gomell , debréver MSS., Dindocf, Beutanback

## CYROPAEDIA, IV iii 17 21

manufacture with his bands what he needed, while he possessed the fleetness and strength of a horse so as to overtake whatever ran before him and to knock down whatever stood in his way. Well, all his advantages I combine in myself by becoming a horseman. 18. At any rate, I shall be able to take forethought for everything with my human mind, I shall carry my weapons with my hands, I shall pursue with my horse and overthrow my opponent by the rush of my steed, but I shall not be bound fast to him in one growth, like the Centaurs. 19 Indeed. my state will be better than being grown together in one piece, for, in my opinion at least, the Centaura must have had difficulty in making use of many of the good things invented for man, and how could they have enjoyed many of the comforts natural to the horse? 20 But if I learn to ride, I shall, when I am on horseback, do everything as the Centaur does, of course , but when I dismount, I shall dine and dress myself and sleep like other human beings, and so what else shall I be than a Centaur that can be taken apart and put together again?

2! "And then," he added, "I shall have the advantage of the Centaur in this, too, that he used to see with but two eyes and hear with but two ears, while I shall gather evidence with four eyes and learn through four ears, for they say that a horse actually sees many things with his eyes before his rider does and makes them known to him, and that he hears many things with his ears before his rider

ώσι προακούουτα σημαίνειν έμε μέν οδυ, έφη, γράφε των ίππεύειν ύπερεπιθυμούντων

Νή τὸν Δι, ἔφασαν οἱ ἄλλοι πάντες, καὶ ἡμᾶς

76.

22 Έκ τούτου δη ό Κύρος λέγει, Τί οῦν, ἔφη, ἐπεὶ σφοδρα ήμῶν δοκεῖ ταῦτα, εἰ καὶ νόμον ήμῶν αὐτοῖς ποιησαίμεθα αἰσχρὸν εἶναι, οἶς ἀν ἵππους ἐγὰ πορίσω, ἤν τις φαυῆ πεξῆ ήμῶν πορενόμενος, ἤν τε πολλὴν ἤν τε ολνγην όδὸν δέῃ διελθεῖν, ἵνα καὶ παντάπασιν ἰπποκενταύρους ήμᾶς οἴωνται ἄνθρωποι εἶναι.

Ο μέν ούτως ἐπήρετο, οἱ δὲ πάντες συνήνεσαν ὧστ ἔτι καὶ νῦν ἐξ ἐκείνου χρώνται Πέρσαι οὕτω, καὶ οὐδεὶς ᾶν τῶν καλῶν κάγαθῶν

έκων όφθειη Περσών ούδαμη πεζός ίων.

Οί μὲν δή ἐν τούτοις τοῖς λόγοις ήσαν.

#### ĮV

Ήνίκα δ' ἡν ἔξω μέσου ἡμέρας, προσήλαυνον μὲν οἱ Μῆδοι ἱππεῖς και Ὑρκάνιοι, ἔππους τε ἄγοντες αἰχμαλωπους και ἄνδρας ὅσοι γὰρ τὰ ὅπλα παρεδίδοσαν, οὐ κατέκαινον ² 2. ἐπεὶ δὲ προσήλασαν, πρῶτου μὲν αὐτῶν ἐπυνθάνετο ο Κύρος εἰ σωθεῖεν πάντες αυτῷ ἐπεὶ δὲ τοῦτ ἔφασαν, ἐκ τούτου ἡρωτα τί ἔπραξαν. οἱ δὲ διηγοϋντο ἄ τ' ἐποίησαν καὶ ὡς ἀνδρείως ἔκαστα ἐμεγαληγόρουν 3 ὁ δὲ διήκουέ τε ² ἡδέως πάν

I serieuros HG, Marchant, Gemell, serieuros Dindorf,

Breitenbach, Hag, sartsage A, drigresser xD.

\* Selvove re Schnellor, Dindarf, Brutenbach Marchant,

# CYROPARDIA, IV iii 21-iv 3

does and gives him intimation of them. Put me down, therefore," said he, "as one of those who are more than eager to become cavalrymen."

"Aye, by Zeus," said all the rest, "and us too."

22. "How would it do, then," Cyrus asked, "since The we are all so very well agreed apon this matter, if we unanimous should make a rule for ourselves that it he considered improper for any one of us whom I provide with a horse to be seen going anywhere on foot, whether the distance he has to go be long or short, so that people may think that we are really Centaurs?"

23 He put the question thus and they all voted ave. And so from that time even to this day, the Persians follow that practice, and no Persian gentleman would be seen going anywhere on foot, if

he could help it.

Such were their discussions on this occasion.

#### ΙV

Hyreanau horsemen came in, bringing both horses return with histories and men that they had taken. For they had spared down the lives of all who had surrendered their arms. 2. And when they had ridden up, Cyros asked them first whether his men were all safe. And when they answered tais in the affirmative, he asked how they had fared. And they marrated to him what they had accomplished and proudly told how galantly they had behaved in every particular 3. And he listened with pleasure to all they wished

των δ. έβουλοντο λόγειν - έπειτα δε και έπήνοσην αθτούς ούτως:

Άλλα και δήλοί τοι, έφη, έστε ότι άνδρες άγαθοι έγενεσθε: και γαρ μειζούς φαινεσθε και καλλιούς και γοργοτεροι ή προσθεν ίδεξε.

- ha δε τουτου έπυνθανετο ήδη αύτῶν καὶ ἐπόσην οδον διηλακαν και αι οικοιτα ή χωρα. οί δ' Ευνγον ότι και πολλην διελικοικών και πασα οικοιτα καὶ μεστη είη και σιων και αυγών και Βοών και Τυπων και στον και πάντων άγαθων
- 5 Apoly by fon, eminabricon finir ein, owne to speirrous faquada tun talta li eyontun est õmbe BUTOL HODOÚGIE OLGOLHERN HER YAP XWOM WOLLOU After ething tonun & automater of an apring any THE EVALUE THRETEL & TOUR HER OUR MILES MEYOUR, CON. GLOK OTE SETERAMETS ! SOCIET WOLDSTON TOUTO yap mulista swill the many tous be mapacecorras acquaharous hyayers obseitadem-MEN, TOUT AN OUMBOOD AN AN OF THE GOAL, WOLDS AL-HER T SERVICE HER YOU FUR OVE AN OLLATTERHOU audi du latter quae toutour dess, sud au 2 STOWERS TRUTHS OF YES LIME OF BORDU SATE-RAPOLIES SUTONT ÉTELTE DE TONTONS AMENTES Throats argusturous yoncourds. 8. As yes пратирия тох умрах, тактех дриг об ек абой orconnec arynahuror fourtar harbon be contone Courag identes and apollerras personate of allege

tower Hig Marchant, General used MSS martine Rold meroscopes for finite Exit correspond to description and the MSS.

<sup>\*</sup> оставаниция Zoune, Еди — неганалиория в , финетониция в D

# CYROPAEDIA, IV iv 3 &

to tell him, and then he proceed them in these words

. It is quite evident that you have conducted yourselves as brave men, and any one can see it for you appear taller and handsomer and more terrible to look

upon than heretofore."

4 Then be enquired of them further how for they had ridden and whether the country was tribabited. And they replied first, that they had milden a long way and second that all the country was inhabited and that it was full of sheep and goats, eattre and borses grain and all sorts of produce

5 "There are two things, said he, 'that it were was to do well for us to look sut for that we make ourselves with them masters of those who own this property and that they stay where they are. For an in saluted country is a very valuable presention, but a said destrute of people becomes microise destitute of produce 6. These therefore who tried to keep you off, you slew, I know, and you dot right. For this is the best way to conserve the fruits of victory. But those who surrendered you have brought as prisoners of war. Now I we should et them go, we should I think do what would be in toolt an advantage 7. For, in the first place, we should not have to keep watch against them nor should we have to keep watch over them, nor yet to turnish them with food . for of course, we do not mean to let them starve to death, and in the second place, if we let them go, we shall have more promiers of war than if we do not 8 For if we are masters of the country, all they that dwell therein will be our prisoners of war, and the rest when they see these ame and set at aborty, will stay in their places and choose to

καλ πειθεσθαι αίρησουται μαλλου ή μιέχεσθαι εγω μεν ούν ούτω γυγνωσκω - εί δ άλλο τις ορφ άμεινου, λεγέτω.

Οι δε άκουσαντες συνηγούν ταύτα ποιείν.

9 Ούτω δη ο Κυρος καλεσας τους αιγμαλω-Tour Leves rosañe 10 'Aroper, fon, riv re бть ежесветве так форм жерыжоправове, той TE XDITTOU. HE OUTSE WOINTE OUT OTIOLS MALEON! forme upin all hony a autor appear upin someo RAL WHOTEPUP OLEHORETE DE TAC AUTAC DICIAE RAL умовь тое вотое сручанове как устако текс artale autoranacte sas nations the observous άρξετε ώσπερ νυν. 11 ήμω μεντοι ού μαχεισθε ουζε άλλφ ουδεκ ήνικα δ' έν τις έμας αδική, ήμειε ύπερ έμων μαγουμέθα δέτως δε μηδ έπαγ YEARS MIDELY VILLY STRATEURIN TH OWER THOS HARE ROMIGRATE HEL TOLS HEN ROMI COURSE BOTTOL SIGNER επι δ λέγομεν αδολως - όποσοι δ' άν τα πολημικά μη άποφερωσικ όπλα έπι τουτους ήμεις και δη втратегоонева 12 ван ве тес прин как кин ше quar evolute nal separtur to has belassen фантал тогтов брейс ис еберуетир кал федов. συχ ως δουλον περιεψομέν ταυ α ούν, έφη, αύτος TE FOTE CON TOCK ANNOUS SLEETHER 19 AV & ара, бфп, бийо Вонконения тайта ий жесвинтай τιντε επι τουτούς ημικ άγετε, όπως υμείς έςκυμος. po decivos upum do ymesu.

O per on that elver of de mporentirour te had

DE CANDESTO TENTA WOLDSON.

<sup>&</sup>quot; marte aD, inter EGI , made a, Direct C Assemb

# CYROPAEDIA, IV IV 8-13

submit rather than to fight. This, then, is my proposition but if any one ever sees a better plan, let han speak."

But when they heard his proposal they agreed

to adopt it.

9 Accordingly Cyrus called the princers together and spoke as 6 lows 10. " Wy men, and cora do-Le trou have now assed your lives by your submis purity non and in the future and if you continue to be obedient no change whatever shall come to you except that you shall not have the same ruler over you as before, but you shall due tin the same louises and work the same farms, you shall we with the some wires and have control of your children just as now. If But you shal not have to hight either us or aby one care. But when any one in, one you we we hight for you, and that no one may even ask tellstary pervice of you being your arms to us. And those that being them a in have peace, and what we promise shar be done without game. But as many as fall to de ver up their weapons of war against these we ourselves shall take the hold minediate a 2. But if any one of you comes to us as a friending way and shows that he is dear g far a with as and ges against organization, we show treat turn as our being factor and free and not as a stare. Accept these ancirances for router yet, and, once a them to the rest areas of But if said to "whole you are willing to accept these terms of submission some others are not do a m lead us against them that you may be these masters and not they yours

That are sprice and they did obetimize and pro-

tured to do what he directed

1. Έπεὶ δ' ἐκεῖνοι Φχοντο, ὁ Κύρος εἶπεν, Πρα δή, ὁ Μήδοι και 'Αρμένιοι, δειπνεῖν πάσιν ήμῶν παρεσκευασται δε ύμῶν τἀπιτηδεια ὡς ήμεῖς βελτιστα ἐδυνάμεθα, ἀλλ' ἔτε και ήμῶν πέμπετε τοῦ πεπικημένου' σίτου τον ἤμισυν' ἐκανος δὲ ἀμφοτέροις πεποίηται δήσον δε μη πέμπετε μηδὲ πιεῖν ικανά γὰρ ἔχομεν παρ' ήμιν αὐτοῦς παρεσκευασμένα.

2. Και ύμεις δέ, & Τρκάνιοι, έφη, διάγετε αυτους έπλ τὰς σκηνάς, τοὺς μέν ἄρχοντας έπλ τὰς μεγίστας, γιγνωσκετε δέ, τους δ΄ ἄλλους ὡς ἄν δοκή κάλλιστα έχειν και αυτοί δε δειπνείτε δπουπερ ήδιστον ύμιν σφ μεν γάρ ύμιν και ἀκτραιοι αι σκηναί παρεσκευασται δε και ἐνθάδε ὧσπερ

REL TOUTOIS.

3. Καὶ τούτο δε ίστε άμφότεροι ότι τὰ μέν ἔξω ύμιν ήμεις νυατοφυλακησομεν, τὰ δ' ἐν ταῖς σκηναῖς αὐτοὶ όρατα και τὰ όπλα εὐ τίθεσθε οἱ γὰρ ἐν ταῖς σκηναῖς οὕπω φίλοι ήμῖν

 Οἱ μὰν δὴ Μηδοι και οἱ ἀμφὶ Τυγράνην ἐλοῦντο, καὶ, ἢν γαρ παρεσκευασμένα, ιμάτια μεταλαβοντες ἐδειπνουν, καὶ οἱ ἴπποι αὐτοῖς εἰγον

τάπετηδεια.

Καὶ τοῦς Πέρσαις δὲ Επεμπον τῶν ἄρτων τοὺς ἡμίσεις. ὅψον δε οὐκ ἔπεμπον οὐδ οἶνον, οἶομενοι ἔχειν τους ἀμφὶ Κύρον έτι ἄφθονα ταῦτα.² ο δὲ

revenueres Zoune, Edd., veresquieres MSS.

<sup>\*</sup> for determination Directs, Hug Marchant, Gemolt, Ser for Server raves (year nD. is more! Bresten ach for he suid they had an abundance of that), by define raves n.

## CYROPARDIA, IV. v 14

#### ٧

1 When they were gone, Cyrus and "Medes General and Armenians, it is now high time for us all to go dinner to dinner, and everything necessary has been prepared for you to the best of our ability. Go, then, and send to us half of the bread that has been baked—enough has been made for all, but do not send us any meat nor anything to drink, for enough has been provided for us at our own quarters.

2. "And you, Hyreamans, he said to these, "lead them to their several tents—the officers to the largest (you know which they are), and the rest as you think best. And you yourselves also may dine where it best pleases you. For your own tents also are safe and sound, and there also the same provision

has been made as for these.

5. "And all of you may be assured of this, that we shall keep the night watches for you outside the camp, but do you look out for what may happen in the tenta and have your arms stacked conveniently; for the men in the tenta are not yet our friends."

4 Then the Medes and Tigranes and his men bathed, changed their clothes (for they were provided with a change), and went to dinner. Their

horses also were provided for

Of the bread, half was sent to the Persians, but neither meat for reash nor wine was sent, for they thought that Cyrus and his men had those articles left in abundance. But what Cyrus meant was that

Κύρος ταύτα έλεγεν, δήτον μεν τον λιμόν, πιείν

δ' άπο τού παραρρέοντας ποταμού.

Β. Ο μέν ούν Κυρος δειπνισας τους Περσας, ἐπεὶ συνεσκότασε, κατὰ πεμπάδας καὶ κατὰ δεκάδας πολλούς αὐτοιν διέπεμψε καὶ ἐκέλευσε κυκλφ τοῦ στρατοπέδου πρυπτευειν, νομιζων ἄμα μέν φυλανὴν ἔσεσθαι, ἄν τις ἔξωθεν προσιη, ἄμα δε, ἄν τις ἔξω φέρων χρηματα ἀποδιδρασκη, ἀλωσεσθαι αὐτόν και ἐγένετο οὐτω πολλοι μέν γὰρ ἀπεδιδρασκον, πολλοι δε ἐυλωσαν. 6 ά δὲ Κύρος τὰ μέν χρηματα τους λαβοντας εἶα ἔχειν, τους δὲ ἀυθρωπους ἀποσφαξαι ἐκέλευσεν ώστε του λοιποῦ οὐδε βουλομενος ἀν ηύρες ράδιως τον κύετωρ πορευόμενον.

7 Οι μέν δη Πέρσαι οῦτω διῆγον οἱ δὲ Μῆδοι καὶ εὐωχοῦντο και ἔπινον και ηἰλοῦντο καὶ πάσης εὐθυμιας ἐνεπιμπλαντος πολλά γάρ και τὰ τοιαῦτα ῆλω, ῶστε μη ἀπορείν ἔργων τοὺς ἐγρη.

YODOTAS.

8. () δε Κυαξιρης ο τών Μηδων βασιλεύς την μέν νύετα όν ή εξήλθεν ά Κύρος αὐτός τε έμεβυσκετο μεθ ώνπερ εσκήνου ως όπ' εὐτυχια, καὶ τους άλλους δε Μηδους ήετο παρείναι έν τῷ στρατοπεδφ πλην ολυγων, άκουων βορυβον πολυν οί γαρ οἰκέται τῶν Μηδων, ἄτε τῶν δεσπατῶν ἀπεληλυθότων, ἀνειμένως ἔπινον καὶ ἐθορυβουν, άλλως τε και όκ τοῦ 'Λσαυρίου στρατευματος καὶ οἶνον και ἄλλα πολλὰ εἰληφότες.

 Έπεὶ δὲ ἡμέρα ἐγένετο, καὶ ἐπὶ θυρας οὐδεὶς ἦκε πλην οἶπερ καὶ συνεδείπνουν, καὶ τὰ στρα-

# CYROPAEDIA, IV v 4-9

hunger was their relish and that they could drink

from the river that flowed by

5. Accordingly, when Cyrus had seen that the Howths Persians had their disner, he sent many of them had been out, when it was dark, in squads of five and ten, with formula orders to be in hiding round about the camp, for he thought that they would serve as sentinels, in case any one should come to attack from the outside, and at the same time that they would eateh any one who tried to run away with his possessions. And it turned out so, for many did try to run away, and many were caught. 6. And Cyrus permitted those who effected the capture to keep the spoil, but the men he bade them slay, and so after that you could not easily have found, had you tried, any one attempting to get away by hight

7. Thus then, the Persians employed their time, by the but the Medes drank and reveiled and intened to the Medes music of the flute and indalged themselves to the full with all sorts of merry-making. For many things that contribute to pleasure had been captured, so that those who stayed awake were at no loss for

comething to do.

M. Now the night in which Cyrus had marched out, by Dynamics Cyanares, the king of the Medics and his measurates got drenk in celebration of their success and he supposed that the rest of the Medes were all in camp except a few, for he heard a great ranket. For inasmich as their masters had gone off, the servants of the Medes were drinking and caroung without restraint, especially as they had takens from the Assyrian army wine and many other supplies.

9. But when it was day and no one can't to his headquarters except those who had been draing with

τοπεδου ήκουε κενόυ είναι τῶν Μήδων καὶ τῶν ἱππέων, και έωρα, ἐπειδὴ ἐξῆλθευ, οῦτως ἔχοντα, ἐνταῦθα δη ἐβριμοῦτό τε τῷ Κύρφ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημου οἰχεσθαι, καὶ εὐθύς, ἄσπερ λέγεται ώμος είναι και ἀγνωμων, τῶν παρόντων κελεύει τινὰ λαβόντα τοὺς ἐαυτοῦ ἱππέας πορεύεσθαι ὡς τάχιστα ἐπὶ το ἀμφὶ Κῦρον στράτενμα καὶ λέγειν τάδε.

10. "Ωιμην μὲν ἔγωγε, οὐδ' ἄν σέ, ὧ Κύρε, περὶ ἐμοῦ οὕτως ἀπρονοήτως βουλεῦσαι, εἰ δὲ Κύρος οὕτω γιγνώσκοι, οὐκ ᾶν υμᾶς, ὧ Μῆδοι, ἐθελῆσαι οὕτως ἔρημον ἐμὰ καταλιπεῖν. καὶ νῦν, ἄν μεν Κῦρος βούληται, εἰ δε μή, ὑμεῖς γε τὴν

ταχίστην πάρεστε

 Ταῦτα δὴ ἐπέστειλεν, ὁ δὲ ταττόμενος πορεύεσθαι ἔφη, Καὶ πῶς, ὡ δέσποτα, ἐγὼ εὐρήσω ἐκείνους;

Πῶς δὲ Κῦρος, ἔφη, καὶ οἱ σὰν αὐτῷ ἐφ' ούς

**ἐ**πορεύοντο:

"Ότι νη Δί', ἔφη, ἀκούω ἀφεστηκότας τῶν πολεμίων Τρκανίους τινὰς καὶ ἐλθόντας δεῦρο

οίχεσθαι ήγουμενους αὐτῷ.

13. 'Ακουσας δε ταῦτα ὁ Κυαξάρης πολύ μάλλον έτι τῷ Κύρφ ἀργίζετο τῷ μηδ' εἰπεῖν αὐτῷ ταῦτα, καὶ πολλῷ σπουδῷ μάλλου ἔπεμπεν έπὶ τοὺς Μήδους, ὡς ψιλωσων αὐτόν, και ἰσχυρότερον έτι ἡ πρόσθεν τοῖς Μήδοις ἀπειλῶν ἀπεκάλει καὶ τῷ πεμπομένφ δὲ ἡπείλει, εἰ μὴ ἰσχυρῶς ταῦτα ἀπαγγέλλοι.

18. Ο μέν δη πεμπόμενος έπορεύετο έχων

# CYROPAEDIA, IV v 9-13

him, and when he heard that the camp was formken by the Medes and the cavatry, and when he discovered on gor grout that such was reasy the case, then he funed and raged against both Cyrus and the Medes because they had gone off and left him deserted. And straightway, in keeping with his reputation for being violent and increasinghe, he ordered one of those present to take his own cavalry corps and proceed at topmost speed to Cyrus a army and deliver the following message.

10 "I should think that even you, Cyrus, The king's would not have shown such want of consideration toward toward me, and if Cyrus were so minded, I should think that at least you Medes would not have consented to leave me thus described. And now, if Cyrus will, let him come with you, if not, do you

at least return to me as speech y as possible

11 Such was his measage. But he to whom he gave the marching order said. "And how shall I find them, your majesty?

" How, he answered, "did Cyrus and those with

him find toose against whom they went?

"Why, said the man, "by Zeus, I am told that some Hyrometans who had deserted from the enemy

can't lither and went away as his guides?

12 I put hearing this, Coursels was much more angry than ever with Cyrus for not even having told him that, and he sent off in greater haste to recall the Medes, for he hoped to strip him of his forces, and with even more violent threats than before, he ordered the Medes to return. And he threatened the nessenger also if he did not deliver by message in all its emphasis.

11. Accordingly, the officer assigned to this duty

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H H

WHEEL I

τούς ίσυτου ίππέας ώς έκατου, άνεωμενος ότι ού και αυτος τοτε έπορευθη μετά του Κυρου έν δε τή οδώ παρευομενοι διασχισθεντες τριώω των έπλανωντο και ού προσθευ μφικοντο έπι τό φιλιου στρατευμα πριυ έντυχουτες μποχω ρούσι τιαι των Ασσυριών ήνωγκασαν αυτους ήγεισθαι και ούτως αφικυούνται τα πυρά κατιδοντες αμφι μέσας πως νυκτας 14 έπει δί έγειοντο προς τῷ στρατοπεδώ, οι φύλακες, ώσπερ ειρημένου ἡν ὑπὸ Κυρου, ους εἰσεφρηκαν « αυτους

προ ήμέρας.

Εσει δε πμέρα υπεφαινε, πρώτον μέν τους μαγαντ καλεσας ο Κύρος τὰ τοις θεοίς νομιζομανικ έπε τοίς τοιουταις αγαθοίς έξαιρεισθαι εκελευς 15 και οί μεν άμφι ταυτα είχον ό δε συγκαλεσας τους ομοτιμούς είπεν. Ανέρες, ό μεν θεος προфант подда казава предо ве об Первы вы τψ παρουτι ολίγοι έσμεν ώς έγκρατείς είναι витыя гіта уар отова! да проверуномиява, μη φυλαξομέν, παλέν ταύτα άλλοτρια έστας ейте каталегуюрен тенас пран астын феданас לאני דפוב לם קוור קנקיים שניים בין, מנידותם פניפי שנים ίσχυν έχαντις αναφανουμάθα. 16 δοπεί αθν μοι de rayeora ievas reva budo nie Hepone nai вебентини имер бую хбую, пас неденен же таугота ененением отратегна, ейнер еневоновог Deposi the north the 'Anias autois' sai the αυρπωσιν γενεσθαι. 17 ίδι μέν οδν συ, έφη.

<sup>1</sup> alerspress Cobet, later Fri - aleasymm MSM , Dindorf, et a

Cinc. — La fai faith an dis SS Alberga Popper faith an eise Sbaille Alberga meant annan 3155 maideiltaidh

# CYROPAEDIA, IV v 13-17

set out with his cavalry, about a hundred in number, vexed with himself for not having gone along with Cyrus when he went. And as they proceeded on their journey, they were misled by a certain by-path and so lost their way and did not reach the army of their friends, until they felt in with some deserters from the Assyrians and compelled them to act as their guides. And so they came in sight of the estup-fires sometime about madnight. 14 And when they came up to the earny, the sentinels, following the instructions of Cyrus, refused to admit them before daylight.

Now at peep of day the first thing that Cyrus did was to call the magi and bid them select the gifts ordained for the gods in acknowledgment of such success, 15, and they proceeded to attend to this, while he called the peers together and and " Friends, God holds out before us many blesshires. But we Persons are, under the present circumstances, too few to avail ourse, ver of taxm. For if we fan to guard what we wan, it will again become the property of others, and if we leave some of our own men to guard what fidle into our possess in it will very soon be found out that we have no strength 10. According y, I have decided that one of you should type ands go with all anced to Persia, present my message and for reliask them to send rendorconents with the atmost forcements dispatch, if the Persons desire to have control of Asia and the revenues accruing therefrom. 17 Do you, therefore, go, for you are the nessor officer, and

ό πρεσβυτατος, και ίων ταύτα λόγε, και ότι ούς δυ πέμπωσι στρατιωτας, έπειδαυ έλθωσι παρ' ἐμέ, ἐμαὶ μελήσει περι τροφής αὐτοίς à δ' ἔχομεν ήμεῖς, ορᾶς μὲυ αὐτος, κρύπτε δε τούτων μηδευ, δ τι δὲ τούτων ἐγω πέμπων εἰς Πέρσας καλῶς και νομίμως ποιοιην ἀν τὰ μὲν προς τους θευὰς τὰν πατέρα ἐρώτα, τὰ δὲ πρὸς το κοινου τὰς ἀρχας, πεμψώντων δε και ὁπτῆρας ῶν πραττομέν καὶ φραστήρας ῶν ἐρωτῶμεν, καὶ σὰ μεν, ἔφη, συσκευαζου καὶ τὸν λοχον προπομπου ἄνε.

18 'Εκ τούτοι δέ' καὶ τους Μηδους ἐκάλει, καὶ ἄμα ὁ παρά τοῦ Κυαξαρου ἄγγελος παρίσταται, και ἐν πάσι τήν τε προς Κύρον ὁργὴν καὶ .
τὰς πρὸς Μηδους ἀπειλὰς αὐτοῦ ἐλεγε και τέλος εἰπεν ὅτι ἀπιεναι Μηδους κελεύει, καὶ εἰ Κύρος

μένειν βούλεται.

10 () μεν ούν Μήδοι ἀκούσαντες τοῦ ἀγγέλου ἐσίγησαν, ἀπορούντες μὲν πῶς χρη καλούντος ἀπειθείν, φοβουμενοι δὲ πῶς χρη ἀπειλούντι ὑπακοῦσαι, ἄλλως τε καὶ ειδοτες την ὑμοτητα αὐτοῦ. 20. ὁ δὲ Κῦρος εἰπεν, 'Λλλ' ἐγω, ὡ ἄγγελέ τε καὶ Μήδοι, οὐδέν, ἔφη, θαυμάζω εἰ Κυαξάιτης, πολλους μὲν πολεμίους τοτ ίδων, ἡ, ᾶς δε οὐκ είδως ὅ τι πράττομεν, ὀκνεί περί τε ἡμῶν και περὶ αὐτοῦ ἐπειδὰν δε αἴσθηται πολλούς μὲν τῶν πολεμίων ἀπολωλότας, πάντας δὲ ἀπεληλαμένους, πρώτον μεν παύπεται φοβουμενος, ἔπειτα γνωσεται, ὅτι οὐ νῦν ἔρημος γυγνε-

sers Colet in at Edd., ages MSS., Dindorf. 2 85 D. anos Edd., 55 ex, translit.

## CYROPAEDIA, IV v 17-40

when you arrive tell them this, and say also that for whatever sold ers they send I will provide main tenance after they come Concess from them noth ag in regard to what we have, and you see for yourself what there is. And what portion of these upo la honour and the law require that I should send to Persia-in regard to what is due the gods, ask my father, in regard to what is due to the State, ask the authorities. And let them send men also to observe what we do and to seawer our questions. And you, said he, " make ready and take your own platoon to escort you."

18 After this he called in the Medes also and making a at the same moment the measurager from Cvararca intended presented himself and in the presence of all reported his king a anger against Cyrus and his threats against the Medes, and at the last he said that Convaris ordered the Medes to return, even if Cyrus wished to

stay.

19 On hearing the messenger, therefore, the Medes were at ent, for they were at a loss how they could disober him when he summoned them, and they asked themselves in few how they could obey him when he threatened so, especially as they had had expenence of his fary 20 But Cyrus soul "Well hir Messenger and you Medes, insamuch as Cyanares saw in our first encounter that the enemy were numerous and as he does not know how we have been faring, I am not at all surprised that he is concerned for us and for houself. But when he discovers that many of the enemy have been waln and all have been routed, in the first place he will bunish his fears and in the second place he will

ται, ήνίσα οἱ φίλοι αὐτοῦ τους ἐσσινου ἐχθροὺς ἀπολλύασω.

21. 'Αλλά μην μεμψεικς γε πώς δαμόν άξιος, εθ τε ποιούντες έκεινον και οὐδε ταῦτα αὐτομα τίσαντες, ἀλλ' έγω μεν εκεινον έπεισα έδακί με λαβοντα ύμας έξελθεῖν' ὑμεῖς δε οὐχ ὡς ἐπιθυμουντες τις εξοδου ἡρωτησατε εἰ εξιοιτε και νῦν δευρο ἡκετε, ἀλλ' ὑπ' ἐπείνου κελευσθεντες έξειναι ότω ὑμῶν μὴ ἀχθομένω εἶπ, και ἡ ὁργὴ οῦν αῦτη σιιφ' οἰδα ὑπο τε τῶν ὑγαθῶν πεκαιθησεται και συν τῷ φοβφ ληγοντι ἀπεισι.

33 Νυν μέν οδυ, έφη, συ τε, ω άγγελε, άγαπαυσαι, έπει και πεπαυηκας, ήμεις τε, ω Περσαι, επεί προσδεχομεθα πολεμιοις ήτοι μαχουμένους γε ή πεισομένους παρισεαθαι, ταχθωμεν ώς καλλιστα ούτω γαρ όρωμενους εικος πλεον προανυτείν ων χρηζομέν συ δ΄, έφη, α των Τρκανιών άρχων υπομείνου προσταξάς τοις ήγεμοσι των σων στρατιωτών εξοπλίζειν αυτούς

13 Τιπει δε ταύτα ποιησας ο Τρκανίος προσ ηλθε, λέγει ο Κυρος, Έγγω δε, έφη, ω Τρκανίε, ηδομαι αισθανομένος ότι ού μονύν φιλιαν έπιδειπνιμένος παρεί, αλλά και συνέστε φαινεί μοι έχειν. και νύυ δτι συμφέρει ημίν ταύτα δήλον όμοι τε γαρ πολεμιοί Λσσυρίοι, σοί τε νύν έτι 1 έχθιονές είσιν ή έμοι 24, ούτως ούν ήμιν αμφοτέροις βουλευτέον όπως τών μέν νύν παρώταν μηδείς άποστατησει ήμεν συμμαχών, άλλους δέ,

fifer D, Marcacht, Genole, not in an other had

<sup>·</sup> January - Johnson D. Brettersteels, Marcians, Comol) ,

## CYROPAEDIA, IV. v 20-24

realize that he is not deserted now, when his friends

are annihilating life encludes.

21. "But in ther, how do we deserve any blann, since we have been do by an nigoral server and have not been doing even that on our own motion? But I, for my part first got his consent to murch out will take you with me, while you did not ask whether you noight join the expedition and you are not here now because you desired to make such an expedition, but breause you were originally but to make it whoever of you was not averse to it. This winds, therefore, I am on to sare, will be assuiged by our successes and win be gone with the passing of his fear.

22. "Now, therefore, Sir Messerger," and he, consequence take some rest, for you must be fatigued, and since of the we are expecting the enemy to come either to survental

render, or possibly to ig it let us, it low Persians, get into line in as good order as possible, for it we present such an appearance, it is likely that we small better promate the acrea obshuent of what we desire. And you, king of Hyreinia be phrased to order the communiters of your forces to get them

under array, and their attend me acre

3 And when the Hyrea nan and done so and returned, Cyrax said "I am delighted, king of Hyreams, to see that you not only show me your freedestly possess good judgment. And now it is evident that our interests are identeed. For the Assyrians are element to me, and now they are still more hostile to you than to me. 24 Under these etcomstances, we must both take counse) that none of the after now present shall desert us, and also

έἀν δυνώμεθα, προσληψόμεθα τοῦ δὲ Μήδου ἀπίασιν, ἡμεῖς μονοι οἱ πεζοὶ μενοῦμεν. 35. οὕτως οῦν δεῖ ποιεῖν ἐμὲ καὶ σὲ ὅπως ὁ ἀποκαλῶν 
οὕτος καὶ αὐτος μένειν παρ' ἡμῖν βουλησεται. 
σῦ μέν οὖν εὐρὰν σκηνὴν δος αὐτῷ ὅπου κάλλιστα διάξει πάντα τὰ δέοντα ἔχων ἐγὰ δ΄ 
αὖ πειρώσομαι αὐτῷ ἔργον τι προστάξαι ὅπερ 
αὐτὸς ἡδιον πραξει ἡ ἄπεισι καὶ διαλέγον δὲ 
αὐτῷ ὁπόσα ἐλπὶς γενέσθαι ἀγαθὰ πᾶσι τοῖς 
φίλοις, ἡν ταῦτ' εὖ γένηται ποιήσας μέντοι αὐτὰ 
ῆκε πάλιν παρ' ἐμέ.

26. 'Ο μεν δή Τρκάνιος τον Μήδον φχετο άγων δπί σκηνήν ο δ' είς Πέρσας Ιών παρήν συνεσκευασμένος ο δε Κύρος αντώ επέστελλε πρός μεν Πέρσας λέγειν & και πρόσθεν εν τῷ λόγω δεδήλωται, Κυαξάρη δε ἀποδοῦναι τὰ γράμματα ἀναγνώναι δε σοι και τὰ ἐπιστελλόμενα, ἔφη, βούλομαι, ἵνα είδως αὐτὰ όμολογής, ἐάν τί σε

πρὸς ταθτα έρωτά.

Ενήν δὲ ἐν τῆ ἐπιστολῆ τάδε

27. Κύρος Κυαξάρη χαίρειν, ήμεῖς σε οὖτε ξρημον κατελιπομεν οὐδεῖς γάρ, ὅταν ἐχθρῶν κρατῆ, τότε φίλων ἔρημος γίγνεται, οὐδὶ μὴν ἀποχωροῦντές γά σε οἰόμεθα ἐν κινδυνψ καθισταναι: ἀλλὰ ὅσφ πλέον ἀπέχομεν, τοσούτφ πλείονώ σοι τὴν ἀσφάλειαν ποιεῦν νομίζομεν-28. οὐ γὰρ οἱ ἐγγύτατα τῶν φίλων καθήμενοι

# CYROPAEDIA, IV v 24-28

that, if we can, we may secure other allies besides. Now you heard the Mede recalling the covalry, and if they go away, we only, the infantry, shall be left. 25. Accordingly, it is necessary for you and for me to do all we can to make this man also who is recalling them desire to remain with us himself. Do you, therefore, find and assign to him a tent where he will have the best kind of a time, with everything he wants, while I, for my part, will try to assign into some post that he himself would rather fill thin go away. And do you have a talk with him and test him what wealth we have hopes that all our friends will obtain, if we are successful in this, and when you have done this come back again to me.

26. Accordingly, the Hyronnian took the Mede and went away to a tent. And then the officer who was going to leave for Perna presented himself ready to start. And Cyrus commissioned him to tell the Persians what has been set forth in the foregoing narrative and also to deliver a letter to Cynnares. "Now," and he, "I wish to read my message to you also, that you may understand its contents and confirm the facts, if he make you anything in

reference to them.

Now the contents of the letter ran as follows:

#### 27. " My DRAR CYAXARES:

Cymens accover to

We have not icft you deserted, for no one transmin deserted by his friends at a time when he is conquering his enemies. We do not even think that we have brought you into my danger through our departure, but we maintain that the farther away we are, the greater the security we provide for you 28. For it is not those who sit down nearest to their

## XENOPHON \*

μάλιστα τοῖς φίλοις τὴν ἀσφάλειαν παρέχουσεν, ἀλλ' οἱ τοὺς ἐχθροὺς μήκιστον ἀπελαύνοντες μάλλον τοὺς φίλους ἐν ἀκινδυνφ καθιστάσε.

29. Σκεψαι δὲ οῖφ ὅντι μοι περὶ σὲ οἰος ὁν περὶ ἐμὲ ἔπειτά μοι μέμφει. ἐγὰι μέν γέ σοι ἤγαγον στιμιιχους, οὐχ ὅσους σὰ ἔπεισας, ἀλλ' ὁπόσους ἐγὰ πλείστους ἐδυνάμην. συ δέ μοι ἔδωκας μὲν ἐν τῆ φιλίᾳ ὅντι ὅσους πεῖσαι δυνασθείην νῶν δ' ἐν τῆ πολεμιᾳ ὅντος οὐ τὸν θέλοντα ἀλλὰ πάντας ἀποκαλείς. 30. τονγαροῦν τότε μὲν μὰ ἀναγκίζεις σοῦ μὲν ἐπιλαθεσθαι, τοῖς δὲ ἀκολουθήσασι πειρῶσθαι πῶσαν τὴν χάριν ἀποδικοναι.

31. Οτ μέντοι έγωγε σοί δμοιος δύναμαι γενέσθαι, άλλά και νῦν πεμπων έπι στράτευμα είς Πέρσας ἐπιστέλλω, ὁπόσοι ᾶν ἴωσιν ὡς ἐμέ, ἤν τι σὰ αὐτῶν δέη πρίν ἡμᾶς ἐλθεῖν, σοὶ ὑπάρχειν, οὐχ ὅπως ἄν ἐθέλωσιν, ἀλλ' ὅπως ἄν σὰ βούλη χρῆσθαι αὐτοῖς.

32. Συμβουλεύω δέ σοι καίπερ νεωτερος ῶν μὴ ἀφαιρεῖσθαι ῶν δῷς, ῖνα μή σοι ἀντὶ χαρίτων ἔχθραι ὀφείλωνται, μηδ' ὅντινα βούλει πρὸς σὲ ταχὸ ἐλθεῖν, ἀπειλοῦντα μεταπέμπεσθαι, μηδὲ 378 friends that provide them with the greatest security, but it is those who drive the enemy furthest away that help their friends most effectually out of

danger

29. "And consider how I have acted toward you and how you have acted toward me, and yet in spite of all, you are finding fault with me. At all events, I brought you alses mot merely as many as you personned to come, but as many as ever I had it in my power to bring, whereas you gave to me, where I was on fracidly soil, as many as I could personde to join me, and now when I am an toward who may be willing to leave me, but all my men 30. Indeed, I thought at that time that I was under obtigation both to you and to year men, but now you are noting so as to force me to leave you sit of consideration and to try to devote all my gratitude to those who have followed me.

31 "However, I cannot on my part treat you in the same spirit as you treat me, but at this very moment I am sending to Persia for reinforcements, with directions that as many as shall come to prin me shall be at your service, if you need them for anything before we return not as they may be pleased to serve, but as you may wish to employ

them.

32. "Furthermore, although I am a younger man than you, let me advise you not to take back what you have once given, lest ill-will be your due instead of gratitude, nor to summon with threats those whom you would have come to you quickly, and again let me advise you not to employ threats against large numbers, while at the same time you

φάσκοντα ἄρημον είναι ἄμα πολλοῖς ἀπειλείν, Ίνα μὴ διδάσκης αὐτοὺς σοῦ μὴ φροντίζειν

33. Ἡμεῖς δὲ πειρασομεθα παρεῖναι, ὅταν τάχιστα διαπραξωμεθα ὰ σοί τ' ἀν καὶ ἡμῖν νομίζομεν πραχθεντα κοινὰ γενέσθαι ἀγαθά. ἔρρωσο.

34. Ταύτην αὐτῷ ἀποδος καὶ ὅ τι ἄν σε τουτων ἐρωτῷ, ἢ γέγραπται σύμφαθι. καὶ γὰρ ἐγὰ ἐπιστέλλω σοι περὶ Περσῶν ἦπερ γέγραπται.

Τούτφ μέν ούτως είπε, και δους την έπιστολην άπέπεμπε, προσευτειλάμενος ούτω σπεύδειν ώσπερ οίδεν ότι συμφέρει ταχύ παρείναι.

35. Έκ τούτου δὲ ἐώρα μὲν ἐξωπλισμένους ἤδη πάντας καὶ τοὺς Μήδους καὶ τοὺς Τρκανίους καὶ τοὺς ἀμφὶ Τυγρανην· καὶ οἱ Πέρσαι δὲ ἐξωπλισμένοι ἢσαν· ἤδη δὲ τινες τῶν προσχώρων καὶ ἔππους ἀπῆγον και ὅπλα ἀπέφερον. 36 ὁ δὲ τὰ μὲν παλτὰ ὅπουπερ τους πρόσθεν καταβάλλειν ἐκέλευσε, καὶ ἔκαον οἶς τοῦτο ἔργον ἢν ὁποσων μὴ αὐτοὶ ἐδέοντο· τοὺς δὶ ἴππους ἐκέλευε φυλάττειν μένοντας τοὺς ἀγαγόντας ἔως ἄν τι σημανθῆ αὐτοῖς· τοὺς δὶ ἄρχοντας τῶν ἰππέων καὶ Τρκανίων καλέσας τοιάδε ἔλεξεν·

37 "Αυδρες φίλοι τε και σύμμαχοι, μή θανμαζετε ότι πολλάκις ίμας συγκαλώ· καινά γάρ 380

# CYROPAEDIA, IV. v. 32 37

assert that you are deserted, for fear you teach

them to pay no attention to you.

33. "We shall try, however, to come to you just as soon as we have accomplished what we think it would be a common benefit to you and to us to have done.

Farewell.
Cynns."

34 "Deliver this to him and whatever he asks shall you in regard to these matters, answer him in the his enveloping with what is written. And you can do this with perfect truth, for my instructions to you in regard to the Persians correspond exact y with what is written in my letter."

Thus he spoke to him and giving him the letter so it him away, adding the injunction that he should make haste as one who knows that it a important to

be sack again promptly.

36. At this moment he observed that all—both the Medes and the Hyreanian s and Ligranea's men—were already under arms, and the Persians also stood under arms. And some of the natives from near by were a ready delivering up horses and arms. 36. And the juvelins he commanded them to tarow down in the same place as in the farmer instance, it is as and they whose task this was hurned all that they did not themselves need. But as for the horses, he commanded those who brought them to keep them and wait until he sent them word. Then he called in the officers of the cavalry and of the Hyreamans and spoke as follows:

37° Friends and allies, do not wonder that I call you together so often For our present situation is

38t

#### KENOPHON

ήμεν δυτα τὰ παρόντα πολλὰ αὐτῶν ἐστιν ἀσύντακτα & δ' &ν ἀσύντακτα ή, ἀναγκη ταῦτα ἀεὶ πράγματα παρέχειν, ἔως &ν χωραν λάβη.

38 Και νύν έστι μεν ήμεν πολλά τα αίγμαλωτα γρήματα, καὶ άνδρες ἐπ' αὐτοῖς. διὰ δὲ τὸ μητε ήμας είδεναι ποία τούτων έκάστου έστιν ήμων. μητε τουτους ειδέναι δστις έκάστω αύτων δεσπότης, περαίνοντας μεν δη τα δέον ταού πάνυ έστιν όραν αύτων πολλους, απορούντας δέ δ τι γρή ποιείν σχεδόν πάντας. 30 ώς οδν μή ούτως έχη, διορίσατε αύτά και δατις μέν έλαβε σκηνην έχουσαν ίκανα και σίτα και ποτά και τούς ύπηρετήσουτας καλ στρωμυήν και δαθήτα καλ τάλλο οίς οίκείται σκηνή καλώς στρατιωτική, ένταθθα μέν ούδεν άλλο δεί προσγενέσθαι ή τον λαβοντα είδεναι ότι τούτων ώς οίκείων έπιμέλεσθαι δεί δστις δ' είς ενδευμενά του κατεσκήνωσε, τουτοις όμεις σκεψαμένου το έλλειπον έκπληρώσατε: 40. πολλά δέ και τά περιττά οίδ' δτι έσται: πλείω γάρ δπαντα ή κατά το ήμετερον πλήθος είχου οί πολέμιοι. ήλθου δέ πρός έμε καί γρημάτων ταμίας, οί τε του Ασσυρίων βασιλεως και άλλων δυναστών, οι έλογον δτι χρυσίον είη παρά σφίσεν επίσημον, δασμούς τενας λέγοντες 11 καὶ ταῦτα οὖν κηρύττετε παντα ἀποφέρειν προς ύμας όπου αν καθέζησθε καλ φοβον έπιτίθεσθε τῷ μὴ ποιούντς τὸ παραγγελλόμενου ύμεῖς δὲ διάδοτε λαβόντες (ππεῖ μεν τὸ διπλοῦν, πεζώ δὲ 382

# CYROPAEDIA, IV v 37: 41

novel, and many things about it are in an unorganized condition, and whatever lacks organization must necessarily always cause us trouble until it is reduced to order.

38. "We now have much spull that we have taken. To Modes and men besides. But, as we do not know how may I of it belongs to each one of us and as the captives are a do not know who are their several masters, it is the quite consequently supposable to see very pumy of them attending to their doty, for almost all are in do the as to what they are expected to do. 39 In reder, therefore, tost this may not go on so, divide the apoil, and whoever has been assigned a tent with plenty of food and druk and people to serve him, and hedding and clothing and other things with which also her a tent should be fremished so as to be conforts, e. in such a case nothing is see need be added, except that he who has received it should be given to understand that he must take core of it as his own. But if any one has got nito quarters that lack somethy as do you make a note of it and supply the want. () And I on sure that what is left over will be considerable, for the enemy had more of exceptions than is required by our numbers. forthermore, the treasurers both of the Assyrain king and of the other neousers, have come to me to report that they have good column their jossi ssion, by which they referred to certain payments of tribute. 41. Notify them, therefore to de ver all this also to you, wherever you have your headquarters. And give that man reason to fear who shall not do us you command. And do you take the money and pay it out to the cavalry and other try in the proportion of two to our, in order that you may all

τὸ ἀπλοθυ, Ινα έχητε, ήν τικος προσδέησθε, και ότου ἀνήσεσθε.

42. Την δ' άγοραν την οδσαν έν τφ στρατοπέδη κηρυξάτω μέν ήδη, έφη, μη αδικείν μηδένα, πωλείν δὲ τοὺς καπήλους ὁ τι έχει ξκαστος πρώσιμον, καὶ ταῦτα διαθεμένους άλλα ἄγειν, όπως οἰκηται ήμίν τὸ στρατόπεδον.

 Ταῦτα μὲν ἐκήρυττον εὐθύς οἱ δὲ Μῆδοι καὶ Τρκάνιοι εἶπον ώδε: Καὶ πῶς ἄν, ἔφασαν, ἡμεῖς ἄνευ σοῦ καὶ τῶν σῶν διανέμοιμεν ταῦτα,

44. 'Ο δ' αὐ Κύρος προς τούτον τον λόγον ώδε προσηνέχθη. "Η γαρ ούτως, έφη, ώ άνδρες, γυγνωσκετε ώς δ τι άν δέη πραχθήναι, έπι πάσι πάντας ήμας δεησει παρείναι, και ούτε έγω άρκεσω πρώττων τε πρά ύμων δ τι αν δέη, ούτε ύμεις πρά ήμων, και πώς δυ άλλως πλειώ μεν πραγματα έγοιμεν, μείω δε διαπραττοίμεθα 45 άλλ', όρατε, έφην ήμεζε μέν γάρ διεφυλάξαμέν τε υμίν τάδε, και ύμεις ήμει πιστεύετε καλώς διαπεφυλάγθαι έμεις δ αδ διανειματε, και ήμεις πιστεύσομεν ύμεν καλώς διανενεμηκέναι 46 καλ άλλο δέ τι αὐ ήμεῖς πειρασομεθα κοινον ἀγαθον πραττείν, άρατε γάρ δη, έφη, νύνι πρώτον ίπποι δσοι ήμεν πάρεισεν, οί δε προσαγονται τούτους ούν εί μέν έασυμεν άναμβατους, ώφελήσουσε μέν ούδεν ήμας, πραγματα δε παρέξουσεν έπεμελεσθαι. ήν δ' ίππεας έπ' αυτους καταστησωμέν, άμα πραγ ματων τε απαλλαξομέθα και ίσχυν ήμαν αυτοίς προσθησόμεθα. 47. εί μεν ούν άλλους έχετε 184

# CYROPAEDIA, IV v. 41 47

have the wherewithal to buy whatever you still may need.

42 "Further," he added, "let the herald proclaim that no one shall interfere with the market in the camp but that the hucksters may sell what each of them has for sale and when they have disposed of that get in a new stock, that our camp may be supplied."

43. And they proceeded at once to aske the proclamation. But the Medes and Hyroanians asked "How rould we divide this spoil without help

from you and your men > "

44 And Cyrus in turn answered their question as follows " Why, my good men, do you really suppose that we must all be present to oversee everything that has to be done, and that I shall not be competent in case of need to do snything on your beha f, nor you again on ours? How e se could we make more trouble and accomplish less than in this way? 40 No, and he, "you must look to it. for we have kept it for you and you must have confidence in un that we have kept it well, now for your part, do you divide it, and we shall have the some confidence in your dividing It burly 46. And there is something more that we on our part, shall try to gain for the common advantage. For here, Crossales you olmerve, first of all, how many horses we her the have right now, and more are being brought his feeding in. If we leave them without riders, they will be of no use to us but will only give us the trouble of looking after them. but if we put riders upon them, we shall at the same time be rid of the trouble and add atrength to ourselves 47 If, therefore, you have others to whom you would rather

οίστιστο δο δοίητε αὐτούς, μεθ' το δο και κινδυνευοιτε ήδιον, αί τι δοοι, ή μεθ' ήμων, ἐπείνοις διδοτε εἰ μέντοι ήμῶς βούλεσβε παραστατας ἀν μαλιστα έχειν ήμῶν αὐτούς δοτε. 48 καὶ γὰρ νῦν ότε ἀνευ ήμῶν προσελάσαντες ἐπινδυνευετε, παλιν μὰν φοβον ήμῶν παρειχετε μή τι παθητε, μαλα δι αἰσχυνεσθαι ήμας ἐποιησατε ὅτι οὐ παρήμεν ὅπουπερ ὑμεῖς: ἡν δι λαβωμεν τους Ιππους, ἐψομεθα ὑμῶν. 49 κὰν μιν δοκώμεν ώφελεῖν πλεον ἀπ' αὐτῶν ἱ συναγωνιζομενοι, οὐτω προθυμιας οὐδεν ἐλλειψομεν ἡν δι πεζοι γενάμενοι δοκώμεν παιριωτέρως ἄν παρείναι, τό τα καταβήναι ἐν μέσφ και ευθυς πεζοι ὑμῶν παρεσόμεθα τους ὅ ἔππους μηχανησομεθα οἰς ἀν παραδοίημεν.

50 'Ο μεν εύτως έλεξεν οι δε άπεκριναντο 'Αλλ' ήμετε μεν, ω Κύρε, εύτ' άνδρας έχομεν ούς άναβιβασαιμεν άν έπι τουτους τους ίπτους ούτ' οι είχομεν, σου ταυτα βουλομένου άλλο άν αντι τουτων ήρουμεθα και νύν, έφασαν, τουτους λαβων

word brut aprovás an dozel elsat.

11 'Αλλά δεχομαι τε, έφη, και άγαθη τύχη ημείς τε ίππείς γενοιμέθα και ύμεις διέλοιτε τὰ κοινά πρωτον μέν οὖν τοῖς θεοῖς, έφη, έξαιρειτε Ετι άν οἱ μαγοι έξαγωνται - ἐκειτα δε και Κυαξαρη έκλεξασθε οποῖ άν οἱεσθε αὐτῷ μάλιστα χαρίζεσθαι.

52 hal of yeldourres elvor bre yernisae

efacoeréan ein.

Turainay ne noiver éfaipeire, épy, nai dillo d' de abrée Colet, Edd., és abrée la , és rée freme D

# CYROPAEDIA, IV v 47 52

give them and with whom you would rather go into danger, if need should be, than with us, offer them the horses. If, however, you should wish to have us as your commides in preference to others, give them to us. 48 And I have good reasons for ask ng , for just now when you rode on into danger without us, you filed us with apprehension lest something should happen to you and made us very much ashamed because we were not at your side. But if we get the horses, we shall follow you next time 49 And if it seems that we are of more use to you by aghting with you on horseback in that case we shall not fail for want of courage. But if it seems that by turning footmen again we could assist to better advantage it will be open to us to dismount and at once stand by you as finit soldiers, and as for the horses, we shall manage to find some one to whom we may entrust them."

50 Thus he spoke, and they made answer "Well, Cyrus, we have no men whom we could mount upon these horses, and if we had, we about not choose to make any other disposition of them, since this is what you desire. So now, they added,

" take them and do as you think hest

51 "Well, and he, 'I accept them, may good so common fortune attend our turning into horsemen and your product dividing the common spods. In the first place, set them apart for the gods whatever the magn direct, as they interpret the will of the gods. Next select for Cynnarcs also whatever you think would be most acceptable to him."

52 They laughed and said that they would have

to choose women for him.

"Choose women then, and he, "and whatever

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τι δυ δοεή ύμιν. Επειδάν δ' έκείνη εξέλητε, τούς έμοι, ω Τρεανιοι, εθελουσιούς τουτούς έπισπομενούς παντας αμέμπτους ποιείτε εις δυναμών.

53 Треје в ав, в Мибог, тоис жрштоис συμμάγους γενομένους τιμάτε τουτους, όπως εὐ Βεβουλεύσθαι ήγησωνται ημίν φίλοι γενομένοι вейнате де живтив то рерод как тф жара Крада-סטש אַבמשדו מטדש דב המו דמון וובד מטדסט צמו מטד. διαμενειν δε παρακαλειτε, ώς εμοι τούτο συνδοκούν, ίνα και Κυαξαρη μαλλου είδως περι έκαστου errorreiln ta brea 51 Hepaus 6', ean, rois met' сной, бол ду жерітта уститає йнай кадақ катеσορυσσμένων, τούτα άρκεσει και γαρ, έφη, μαλα πως ήμεις ούε έν χλιδή τεθραμμέθα άλλα χωρι-TIRDS, GOTE TOUR AV HUDY RATRYCHAGGITE, ET TI σεμγον ήμιο περιτεθείη, ώσπερ, έφη, οίδ' ότι woder spir yedera warefoure an ext the insur καθημένος, οίμαι δ. έφη, και έπι τής γής κατα-PARTONTES

55 Έπ τουτου οἱ μἐν ἦσαν ἐπι τὴν διαίρεσιν, μαλα ἐπι τῷ ιππικῷ γελῶντες: ο δὲ τους ταξιαρχους καλεσας εκέλευσε τους ἴππους λαμβανειν και τὰ τῶν ἴππων σκευη και τους ιπποκομους, καὶ ἀριθμησαντας διαλαβειν' κληρωσαμενους εἰς

TUEN LOOVE ERGOTORS

56. Αδθες δε ο Κυρος άνειπεῖν ἐπέλευσεν, εἶ τις εἶη ἐν τῷ ᾿Ασσυριων ἡ Συρων ἡ ᾿Αραβιων στρατευματε ἀνηρ δοῦλος ἡ Μηδων ἡ Περσῶν ἡ Βαστριων ἡ Καρων ἡ Κελικων ἡ 'Ελληνων ἡ ἄλλοθεν ποθεν βεβιασμενος, ἐκφαίνεσθαι. 57. οἱ δὶ ἀκού-

Janahar Hug, Marchant, Gemell , Antolo MSS., undar Ed.

# CYROPAEDIA, IV. v 5x-52

else you please. And when you have made your choice for him, then do you Hyreamans do all you can to see that all those who rounteered to follow

me have no cause to company.

53 " And do you Wedes in your turn show honour to those who first became our allies, that they may think that they have been well advised in becoming our friends. And alsot his proper share of everything to the envoy who came from Cyanarea and to those who attended him, and morte him also to stay on with us, and give him to understand that this is nev pleasure also,, so that he may know better the true state of the ga and report the facts to Cvasares concerning each particular. 54 As for the Permans with me me he said "what is left after you are amply pro- resignavided for will suffice for us, for we have not been 's reared in any sort of laxure but altogether in rustic fash in so that you would perhaps anoth at us, if anything gorgeous were to be put upon us even as we thad I know furnish you no attle cause for laughter when we are seated apon our horses, and I presume." he added. "when we fair off upon the ground

55 Herenpon they proceeded to the division of the manthe spotl saughing heartily at his joke about the well stet Persian horsemanyling withe he called his espitaina and ordered them to take the horses and the grooms and the trappings of the horses and to count them off and divide them by lot so that they should each

have an equal share for each company

36 And again Cyrus ordered proclamation to be Cyrus total made that if there were any one from Media or Persia his Persian. or Bactria or Caria or Greece or anywhere else forced into service as a slave in the army of the Assyrians or Syrnory or Arabians, he should show himself 57. And

σαντες τοῦ κήρυκος ἄσμενοι πολλοί προυφάνησαν 1 6 δ' έκλεξάμενος αὐτῶν τοὺς τὰ εἴδη βελτίστους ἔλεγεν ὅτι ἐλευθέρους αὐτοὺς ὅντας δεήσει ὅπλα ὑποφέρειν ἃν αὐτοῖς διδῶσι· τὰ δ' ἐπιτήδεια ὅπως ἄν ἔχωσιν ἔφη αὐτῷ μελήσειν.

58. Καὶ εὐθὺς ἄγων πρὸς τοὺς ταξιάρχους συνέστησεν αὐτούς, καὶ ἐκέλευσε τά τε γέρρα καὶ τὰς ψιλὰς μαχαίρας τούτοις δοῦναι, ὅπως ἔχοντες σὺν τοῖς ὕπποις ἔπωνται, καὶ τάπιτήδεια τούτοις ὅσπερ καὶ τοῖς μετ' αὐτοῦ Πέρσαις λαμβάνειν, αὐτους δε τοὺς θώρακας καὶ τὰ ξυστὰ ἔχοντας ἀεὶ ἐπὶ τῶν ἵππων ὀχεῖσθαι, καὶ αὐτὸς οὕτω ποιῶν κατῆρχεν, ἐπὶ δὲ τοὺς πεζοὺς τῶν ὁμοτίμων ἀνθ' αὐτοῦ ἕκαστον καθιστώναι ἄλλον ἄρχοντα τῶν ὁμοτίμων.

#### VI

1. Οί μεν δὴ ἀμφὶ ταῦτα εἶχου. Γωβρύας δ' ἐν τούτῳ παρῆυ ᾿Ασσύριος πρεσβύτης ἀνὴρ ἐφ' ἔππου σὺν ἐππικῷ θεραπεία. εἶχου δὲ πάντες τὰ ἐφἰπτων ὅπλα. καὶ οἱ μὲν ἐπὶ τῷ τὰ ὅπλα παραλαμβάνειν τεταγμένοι ἐκέλευον παραδιδόναι τὰ ξυστά, ὅπως κατακάοιεν ὥσπερ τἄλλα. ὁ δὲ Γωβρύας εἶπεν ὅτι Κῦρον πρῶτον βούλοιτο ἰδεῖνκαὶ οἱ ὑπηρέται τοὺς μὲν ἄλλους ἐππεας αὐτοῦ

<sup>1</sup> wpoundanger Edil , wpo( or D)spdinger MSS.

# CYROPAEDIA, IV. v 57-vi. £

when they heard the herald's proclamation, many came forward glady. And he selected the finest looking of them and told them that they should be made free, but that they would have to act as carriers of any arms given them to carry, and for their sustenance he himself, he said, would make

provision.

58. And so he led them at once to his captains and presented them, bidding his men give them their shields and swords without belts, that they might carry them and follow after the horses. Furthermore, he bade his captains draw rations for them just as for the Persians under him. The Persians, moreover, he bade always ride on horseback with their corselets and lances, and he himself set the example of doing so. He also instructed each one of the newly-mounted officers to appoint some other peer to take his place of command over the infantry of the peers.

### VÍ

1 Thus, then, they were occupied. Meanwhile The arrival Gobryas, an Assyrian, a man well advanced in years, of Gobryas came up on horseback with a cavalry escort, and they the carried cavalry weapons. And those who were assigned to the duty of receiving the weapons ordered them to surrender their spears, that they might burn them as they had done with the rest. But Gobryas said that he wished to see Cyrus first. Then the officers left the rest of the horsemen there,

κατέλιπον, τὸν δε Γωβρύαν ἄγουσε πρυς τὸν Κύρον. ὁ δ' ὡς είδε τὸν Κύρον, έλεξεν ώδε:

2 'Ω δέσποτα, έγώ είμι τὸ μὲν γένος 'Ασσύριος. έγαι δέ και τείγος έσχυρον και γώρας έπαργω πολλής και έππου έχω είς χιλίαν, ήν τῷ τῶν 'Ασσυρίων βασιλεί παρειχομην και φίλος ήν έπεινω ώς μειλιστα έπει δε έπείνος τεθνηπεν υφ' ύμων άνηρ άγαθὸς ών, ὁ δὲ παῖς ἐκεινου τὴν άρχην έχει έχθιστος ών έμοι, ήκω πρός σέ καὶ ίκετης προσπιπτω και δίδωμί σοι έμαυτον δούλον καλ σύμμαγου, σέ δε τιμωρόν αίτούμαι έμολ γενέσθαι καὶ παίδα ούτως ώς δυνατόν σε ποιούμαι - άπαις δ' είμὶ άρρένων παιδών. - 3. δς γάρ ήν μοι μονος καὶ καλος κάγαθος, δ δέσποτα, καὶ έμε φιλών και τιμών ώσπερ διν εύδαίμονα πατέρα παίς τεμών τιθείη, τούτον ό μύν βασιλευς ούτος καλέσαντος του τότε βασιλέως, πατρός δε του νύν, ώς δωσσντος την θυγατέρα τῷ ἐμῷ παιδι, ἐγὼ μέν άπεπεμψαμην μέγα φρουών ότι δήθεν τής βασιλεώς θυγατρός όψοίμην τον έμου νίου γαμέτην ο δε νύν βασιλευς είς θήραν αύτον παρακαλέσας καὶ άνεις αύτώ θηράν άνα κράτος, ώς πολυ πρειττών αὐτού έππεὺς ήγουμενος εἶναι, ό μέν ώς φίλο συνεθηρα, φανείσης δε άρετου διώконтес анфотеры, а мен или аруши обтос аконтиσας ημαρτευ, ώς μήποτε ώφελευ, ο δ' έμος παίς βαλών, ούδὲν δέον, καταβαλλει τὴν ἄρκτον.

# CYROPAPDIA, IV vi 1-3

but Gobress they conducted to Uvrus. 2. And when

he saw Cyrus, he spoke as follows:

"Sire, I so by both an Assesser. I have also memory a partle and wide are the domains which I suggest.

a castle and wide are the domains which I govern I have also about a thomand horse which I used to put at the disposal of the Assertan king and I used to be his most devoted friend. But since he has been siam by you, excellent man that he was, and since his son, who is my worst enemy, has succeeded to his crown, I have come to you and fall a suppliant at your feet. I offer miself to be your vasse and ally and ask that you will be my avenger, and thus, in the only was I may, I make you my son, for I have no male child more 3 For he who was pry son my only son, a bractiful and brave young many bare, and one who loved me and paid me the film) reverence that would make a tather happy bin this present long. I when the old king the father of the present ruler invited my son to his court purposing to give him his daughter in marriage, and I let lum go, for I was proud that, as I flattered myself I should see my son wedded to the king's daughter - then I say, the man who is now king invited it in to go honting with him and gave him permassion to do his best in the class for he thought that he himself was a much better eider than my son. And my boy went hunting with him as his friend, and when a bear came out, they both gave chase and the present ruler let fir his javean but missed. Oh 'would to God he had not? Then my son threw as he should not have done) and brought down the bear

<sup>4</sup> The grad stricken father's recital is broken with mosthe sectiones legan are recent flowhed.

4 καὶ τοτε μέν δὴ ἀνιαθείς ἄρ' οὐτος κατεσχεν ἐντὸ σκατου τον άθονον ώς δε πάλεν λέοντος παραтиховток о мен ай брартен, ободи ваправтом οίμαι παθών, ο δ' αὐ έμὸς παίς αἰθις τυχών eaverpyagano to tor hearts wal einer, Apa Be-Вапка біс бфебос кан катавеванна вора скаτεριικές, έν τουτφι δη ούκετε κατίσχει ό άνοσιος τον φθονον, άλλ' αιχμην παρα τινος τών έπομενων прилагая, наштая еся та отерна тог ровог рос кад φιλου ταίδα άφειλετο την ψυχην δ κάγα μεν i tulus perpor inte populou iromadune are Івафа тухисойтое фо брть учинавлючта той бритов наба тов буанутов о бе каталавия ώσπερ έχθρον απολέσες ούτε μεταμέλομενος жижете фанерос бучнето обте анті той какой έργου τιμής τενος ήξιωσε τον κατά γής. δ γε μην שמיחף משירסט במו ששישמיושל או צבו פון אסר אף שעיахданенос ног ту винфорд в бую оди, ей нег In incisor, our de more habor moss se en to έκηνου καιψ πολλά γαρ φιλικά έπαθον ύπ לברויסט ממו טייווסבדוקטים לברויקטי לידבו 8' מוב דמו דמט έμου παιδος φονεα ή άργη περιπεει, ούε άν ποτε τουτφ έγω δυκαιμην εύνους γενεσθαι, ούδε ούτος פוני פני פוני סוני סדו, שואסר מי שמדב קייחסמודם. פוני ישם ως έγω προς αύτον έγω και ώς προαθεν φαιδρώς Βιστευών νύν διακειμαι, έρημος ών και δια πενθους το γήρας διάγων.

Το οδο συ με δέγει καὶ έλπιδα τινὰ λαβοιμι τῷ φιλφ παιδὶ τιμωρίας ἄν τινος μετά σοῦ τυχεῖν, και ἀνηθήσαι ἄν παλιν δοκῶ μοι και οῦτε ζῶν ἄν

# CYROPAEDIA, IV n 4 2

4 And then that man was resed to be sury as it proved, but covered his peasoner in darkness. But when again a lain appeared he missed again. There was nothing remarkable in that, so far as ross see, but again a second time my non hit his mark and k sed the tion and cried, 'Have I not thrown twice in succession and brought an an mal down each time. Then that villain no the most longer restrained his jealous wrath but unatching of his --A spear from one of the attendarts amote him in the breast my son my onts, we, loved son and took away his ife 5 And I unhappy I received back a corpse instead of a bridgeroom and old man that I am I bursed with the first down upon his cheeks ins best, my well beloved son. But the murderer, as if he had slain an enemy, has never shown any repetit. ance nor has be to make amends for his wicked deed. ever deigned to show any honour to him beneath the earth. His father however expressed his merow for me and showed that he availableed with me in my affection 6 And so if he were living I should never have come to you in a way to do lum harm. for I have received many kindnesses at his hands and I have done him many services. But since the treptre has passed on to the murderer of my son I could never be loval to him and I am oure that he would never regard me as a friend for he known bow I fee, toward him and how dark my life now is, though once it was so bright for now I am forsaken and an apending my old age in sorrow

7 ' If, therefore, you will receive me and I may find some hope of getting with your help some vengeance for my dear son I think that I should find my youth again and, if I have, I should no longer

έτι αλοχυνοίμην ούτε άποθνησκων λινιωμένος άν τελευτάν δοκώ.

Β. Ό μὲν οῦτως εἶνες Κύρος δ' ἀπεκρίνατο, 'Αλλ' ἡνπερ, ὡ Γωβρύα, καὶ φρονῶν φαίνη ὅσα-περ λεγεις πρὸς ἡμᾶς, δέχομαι τε ἰκέτην σε καὶ τιμωρήσειν σοι τοῦ παιδὸς συν θεοῖς ὑπισχνοῦμαι. λεξον δέ μοι, ἔφη, ἐάν σοι ταῦτα ποιῶμεν και τὰ τείχη σε ἔχειν ἔῶμεν καὶ την χωραν και τὰ ὅπλα καὶ τὴν δυναμω ἡνπερ πρόσθεν εἰχες, σὺ ἡμῶν τί

άντι τούτων ύπηρετησεις.

9. 'Ο δὲ εἰπε, Τα μεν τείχη, ὅταν ἔλθης, οἰκόν σοι παρέξω: δασμον δὲ τῆς χωρας ὅνπερ ἔφερον ἐπείνω σοι ἀποίσω και ὅπαι ἀν στρατεύη, συστρατεύσομαι την ἐκ τῆς χώρας δύναμιν ἔχων. ἔστι δέ μοι, ἔφη, καὶ θυγάτηρ παρθενος ἀγαπητὴ γάμου ἤδη ώραια, ἡν ἐγὼ πρόσθεν μὲν ἤμην τῷ νῦν βασιλεύοντι γυναϊκα τρέφειν κῶν δὲ αὐτή τέ μοι ἡ θυγάτηρ πολλὰ γοωμενη ἰκετευσε μὴ δοῦναι αὐτὴν τῷ τοῦ ἀδελφοῦ φονεῖ, ἐγώ τε ὡσαύτως γιγνώσκω. νῶν δὲ σοι δίδωμι βουλεύσασθαι καὶ περι ταύτης οῦτως ώσπερ ἀν και ἐγω βουλευων περὶ σὲ φαίνωμαι.

 Οὔτω δη ὁ Κῦρος εἶνεν, Ἐπὶ τούτοις, ἔφη, ἐγὰ ἀληθενομενοις διδωμί ποι τὴν ἐμὴν και λαμβανω τὴν σην δεξιαν- θεοὶ ὅ ἡμῖν μάρτυρες

ÉGTON.

Έπεὶ δὲ ταῦτα ἐπραχθη, ἀπιέναι το κελεύει τον Γωβρυαν έχοντα τὰ ὅπλα και ἐπηρετο πόση τις όδος ὡς αὐτών είη, ὡς ῆξων. ὁ δ' ἐλεγεν, Ἡν αύριον ἰης πρω, τῆ ἐτερα ἄν αὐλίζοιο παρ' ἡμίν.

11 Ούτω δή ούτος μεν ψχετο ήγεμόνα καταλι-

# CYROPAEDIA, IV vi 7-11

live in shame, and if I die, I think that I should die

without a regret."

8. Thus he spoke, and Cyrus answered. "Well Cyrus and Goberna, if you prove that you ready mean al, have that you my to us, I not only receive you as a compact supplicant, but promise you with the help of the gods to avenge the murder of your son. But tell me,' mid he, 'if we do this for you and let you keep your castle and your province and the power which you had before, what service will you do us in return for that?"

9 "The eastle," he answered, "I will give you for your quarters when you come, the tribute of the province, which before I used to pay to bun, I will pay to you, and whithersoever you march I will march with you at the head of the forces of my province. Be sides, said be, "I have a daughter, a maiden well-beloved and a ready upe for marriage. I used once to think that I was rearing her to be the binde of the present king. But now my daughter herself has be sought me with many tears not to give her to her brother a murderer, and I am so resolved myself. And now I leave it to you to deal with her as I shall prove to deal with you.

It "According as what you have said is true, Cyrus then made answer "I give you my right hand

and take yours. The gods be our witnesses.

When this was done he code Coobress go and keep his arms, he also asked him how far t was to his place for he meant to go there. And he said "If you start to-morrow early in the morning, you would spend the night of the second day with us,"

11 With these words he was gone leaving a guide

πών. οἱ δὲ Μῆδοι παρήσαν, ἃ ι μὲν οἱ μάγοι ἔφασαν τοῖς θερῖς ἐξελεῖν, ἀποδόντες τοῖς μάγοις, Κύρω δ΄ ἐξηρηκότες τὴν καλλίστην σκηνὴν και τὴν Σουσίδα γυναῖκα, ἡ καλλίστη δὴ λέγεται ἐν τῆ ᾿Ασία γυνὴ γενέσθαι, καὶ μουσουργούς δὲ δύο τὰς κρατίστας δεύτερον δὲ Κυαξάρη τα δεύτερα τοιαῦτα δὲ ἄλλα ὧν ἐδέοντο ἐαυτοῖς ἐκπληρώσαντες, ὡς μηδενὸς ἐνδεόμενοι στρατεύωνται πάντα γὰρ ἡν πολλά.

12. Προσέλαβον δὲ καὶ Τρκάνιοι ὡν ἐδεοντο·
Ισόμοιρου δὲ ἐποίησαν καὶ τὸν παρὰ Κυαξάροι
ἄγγελου τὰς δὲ περιττὰς σκηνὰς ὅσαι ἦσαν
Κύρφ παρέδοσαν, ὡς τοῖς Πέρσαις γένοιντο. τὸ
δὲ νόμισμα ἔφασαν, ἐπειδὰν ἄπαν συλλεχθῆ,
διαδώσειν καὶ διέδωκαν.

<sup>1</sup> & Stephanus, Edd., 7è MSS.

## CYROPAEDIA, IV va. 21 12

behind. And then the Medes came in, after they how the had delivered to the magi what the magi had apolis were directed them to set apart for the gods. And they had selected for Cyrus the most splendid tent and the lady of Susa, who was said to be the most beautiful woman in Asia, and two of the most accomplished music-girls, and afterward they had selected for Cyaxures the next best. They had also supplied themselves with such other things as they needed, so that they might continue the campaign in want of nothing, for there was an abundance of everything.

12. And the Hyremians also took what they wanted, and they made the messenger from Cyaxares share alike with them. And all the tents that were left over they delivered to Cyrus for the use of his Persians. The coin they said they would divide, as soon as it was all collected, and this they

did.



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